

The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2855.
No. 63, NEW SERIES.]

LONDON, SATURDAY, MARCH 13th, 1897.

[ONE PENNY.

The Inquirer.

ESTABLISHED 1842.

Editor:—W. G. TARRANT, B.A.

Editorial Contributors:

J. ESTLIN CARPENTER, M.A. MARIAN PRITCHARD.
BROOKE HERFORD, D.D. CHARLES ROPER, B.A.
LAWRENCE P. JACKS, M.A. GEORGE ST. CLAIR, F.G.S.
GEORGE HERBERT PERRIS. S. FLETCHER WILLIAMS.

CONTENTS.

	PAGE
TOPICS AND EVENTS	161
NOTES AND NEWS	162
LITERATURE:—	
Harnack's Chronology of the New Testament	163
Articles in the Reviews	164
Publications Received... ..	164
THE REV. JAMES HARWOOD IN INDIA	164
OXFORD LETTER	165
AMERICAN NOTES... ..	166
ARTICLES:—	
Professor Bruce's Gifford Lectures.—VII.	167
The Memorial to Lord Salisbury	169
THE QUIET HOUR	167
LEADERS:—	
Will the Crime be Averted?... ..	168
Unitarian Martyrs in Russia: a Call for Help	168
THE CRETAN CRISIS:	
Congregational Resolutions	169
CORRESPONDENCE:—	
The Education Bill and Socialism	170
Unitarians and Congregationalists	170
MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES	170
LIVERPOOL LETTER	171
NEWS FROM THE CHURCHES	172
ADVERTISEMENTS	174

TOPICS AND EVENTS.

'FORCED LABOUR.'

THE evidence of the two Dutch Africans given on Tuesday before the Committee of the House of Commons was remarkably frank and clear. These gentlemen had been examined rather unexpectedly on Friday last week, at the close of Mr. Rhodes's evidence, and what they then said tended to support the view that the Dutchmen at the Cape, or some of them at least, were strongly in favour of the Chartered Company as the best governing agency in the districts concerned, and preferable to direct Imperial administration. The reasons given for this preference throw a flood of light on the situation as regards the unhappy natives. In the opinion of the witnesses the tendency of Imperial rule is to be too kind to the natives. The proper way to deal with them is shown by the measures taken by the Chartered Company. They must not loaf or idle about, and to prevent this they are allotted, without their consent, to masters who appoint their work for them, and fix their hours, and give what wages they think fit. It was not obscurely hinted that, if the natives refuse these terms, they are subject to various punishments, including flogging. In short, they must be kept under; by gentle means, if possible; but by some means or other. It is a little comfort to notice that

the objection to direct Imperial rule is based on the supposition that this slave-driving policy would not be followed under officers responsible to Parliament. The fact is that the most abominable things are being done in British territory and under British protection, and the sooner we take the full responsibility of our heritage the better for our honour as a civilised, not to say a Christian, people.

THE FREE CHURCH COUNCIL.

THE National Council of the Free Evangelical Churches, is a welcome proof of growing unity among the bodies of orthodox Nonconformity. The movement seems destined to exercise a powerful influence in many directions—social, political, educational, philanthropical. It will be felt in both our municipal and national life. It may, and probably will, give backbone to that somewhat limp force, 'political Dissent,' which has suffered of late years from the debilitating influences of political transformations, and probably, social blandishments. Within the limits of the Evangelical churches themselves it will, no doubt, promote a religious revival of a healthy kind. But outside of those limits there is some little danger that it may stumble into errors which 'Free Churchmen' vigorously denounce in the State-clergy. One of the often-resented 'presumptions' of these clergy is the right of entry into every home in the parish, and of urging, if not of insisting upon, attendance at 'church.' The universal house-to-house visiting plan of the Evangelical Free Church Councils may easily overstep the bounds of courtesy, and even of the rights of conscience, and become an instrument of proselytism, especially in the case of 'heretics.' The tendency of these large organised bodies, whether of Nonconformity or of Anglicanism, will be ultimately to weaken respect for the supreme principle that 'to his own Master every man standeth or falleth.' But notwithstanding pitfalls that be ahead, we heartily wish the Federation all success within its legitimate sphere. As to the matter of our exclusion from the organisation as Unitarians we are the less troubled because we know well what is included. The fact that Dr. Monro Gibson in his Presidential Address felt moved to describe the Unitarian position by expressions which scores and probably hundreds of his hearers knew well to be totally inadequate is not without significance. It would be possible to make a statement of our principles which would win unhesitating approval among many of our evangelical brethren, and either Dr. Gibson knew it and purposely avoided it, or he did not. In the latter case he had better study again the works of Dr. Martineau, to whom he paid a tribute of reverent esteem. To say that—

it was not possible that there could be co-operation on Christian lines between those who gave Christ the throne of the universe and those who regarded Him only as a good man taking rank with Socrates and Sakya-Muni, and Confucius, and Epictetus,

was as inept and misleading as if some Unitarian critic should seize upon Dr. Gibson's reference to the ascended Christ as now dwelling in heaven along with God the Father and the Holy Ghost, and declare that our evangelical brethren really conceive of three separate Personalities having their habitation in some region beyond the Milky Way. It should surely be the duty of religious disputants to bridge over mutual differences by the most generous interpretation of their respective theologies.

SIGNS OF REVOLT.

ON Wednesday the Free Church Council considered the question of education, and a lengthy resolution was passed condemnatory of the Government Bill. There was an attempt on the part of the Rev. H. W. Horwill, M.A., a scholarly Bible Christian, endowed with much pungency of style, to divide the meeting on the subject of religious education in State-supported schools. Ultimately he withdrew his motion and the resolution was passed unanimously. We find Mr. Horwill's reasons for dissent from the policy of the 'compromise' in an article contributed by him to the *New Century Review*. He attacks Mr. Hugh Price Hughes in no measured phrases, and exposes the flimsiness of the plea that all religious people ought to be content with 'simple Bible teaching.' The Anglicans, he holds, are perfectly justified in demanding a more definite form of religious instruction, and no amount of insisting that they ought to be satisfied with what satisfies the Nonconformists will remove the injustice of supporting the latter with State funds, and refusing permission to teach the former. Incidentally he quotes passages from Mr. Bowie and Mr. Stopford Brooke to show that Unitarians are content with the Gospel of 'the Fatherhood of God and the Brotherhood of man,' which is just what the London School Board Inspectors declared to be the keynote of the religious teaching in the London schools. But Mr. Horwill finds this undenominational Christian teaching to be so acceptable to Mr. Hughes that he can only describe it as 'the pure primitive Catholic Christianity of the New Testament and of the first century.' Mr. Horwill adds—'Really the Unitarians need not make such a fuss about their exclusion from the local branches of the Free Church organisation, when they have so thorough-going a champion of their own position in the President of the National Council. The Advisory Committee, which got into sad trouble over the case of Mr. Voysey, would

have no need to hesitate in passing Mr. Hughes.' All of which will probably slide off Mr. Hughes as water off a duck's back. But there is more than can be shuffled off in the concluding appeal of Mr. Horwill to Nonconformists to repudiate the policy of State-supported religion so long as it is your own religion. He says, with an apology for fighting so directly against one who has done excellent work—

Some possibly are hesitating to say what they think through fear of Mr. Hughes's threatened secession. . . . He tells us again and again that, rather than agree to a separatist educational policy, he and his followers would go over to the Anglicans. He accepts the present Unitarian teaching in the Board Schools, and declares in the same breath that if we do anything to disturb it he will at once rush into the arms of the extreme sacerdotalists. In the face of such statements, it is time that he should be asked to tell us exactly where he stands. Mr. Page Hopps we know, and Mr. Athelstan Riley we know, but the blend of the two is hard to label. If he is a Nonconformist by accident, and not from principle, let him say so plainly, and we shall understand the situation—and face it. But whatever course may be taken by any section or sections at present marching under the bare pole that does duty for a Nonconformist banner, one thing is clear—that if we walk Mr. Hughes's plank we shall find ourselves in the deep sea.

DATE OF THE EXODUS.

It will be remembered that Lepsius estimated the date of the Exodus to be 1318 B.C., but that it could only be an estimate, however reasonably argued, because the Egyptian as well as the Hebrew chronology of that period is unsettled. Brugsch, in his 'Egypt under the Pharaohs,' says '1300 will approximately correspond to the time.' The writers agree in the view that the event occurred in the reign of Merenptah, the son and successor of Rameses II. But the inscription of Merenptah, discovered by Professor Petrie last year, records his victories in Syria, and mentions 'the people of Ysiraal' as being spoiled by him. In considering the historical setting of the words, Petrie suggested that a part of the Israelites may have remained behind in Palestine when the others went down into Egypt. Different views, however, were possible, and the date of the Exodus and its relation to Egyptian history was a main factor in the question. Palestine was invaded by Rameses II., by Merenptah, and by Rameses III., and, seeing that the Book of Judges does not mention any Egyptian invasion, Petrie concluded that the once-captive Israelites were not then in possession of the country. He regards the reign of Merenptah as being fixed by astronomical festivals at 1200 B.C. as its middle point (see *The Contemporary Review*, May, 1896, and *Proceedings of the Society of Biblical Archaeology*, December, 1896). In this month's *Expositor* Professor James Orr contends that, assuming that the inscription of Merenptah really refers to the Israelites, and that his date is to be brought so low down, we are driven to ask, whether after all, the Exodus took place under Merenptah. Many of the older Egyptologists held that it was some 200 years earlier, and he considers that the new discovery gives added probability to that view. He argues the case learnedly; and by various considerations is brought approximately to the date 1445 B.C., and to the earlier years of the reign of Amenhotep, of the XVIIIth Dynasty. It is to his reign, as is well known, that the famous tomb-picture of the brick-making by captives belongs, where the

overseers are armed with sticks, and say to the labourers:—'The stick is in my hand, be not idle!' Two reigns later we have the Tel-el-Amarna tablets, in which we find the Governor of Jerusalem alarmed at an invasion by the Khabiri. Professor Orr agrees with Major Conder that these are probably the Hebrews, and thinks that the invasion synchronises with events described in the Book of Joshua or the early chapters of Judges.

NOTES AND NEWS.

THE week's Obituary includes the names of the Rev. Dr. Cobham Brewer, of 'Phrase and Fable' fame; Canon Heaviside, of Coventry; Canon Scott-Robertson, of Canterbury; Prebendary Wigram, C.M.S.; Professor J. Smith Candlish, F.C.; Rev. J. Oddy, Congregationalist; Mr. Oliver Pemberton, coroner for Birmingham; Mr. S. H. Bristowe, late County Court judge; Mr. C. E. Holloway, artist; Gerasimos, Greek Bishop of Jerusalem; Mrs. H. Ward Beecher; Professor Henry Drummond.

A UNIFORM cheap edition of the Hibbert Lectures is now being issued by Messrs. Williams and Norgate in monthly volumes at 3s. 6d. each. Professor A. H. Sayce, 'On the Religion of Ancient Assyria and Babylonia,' was issued last month, and will be followed by the Rev. Dr. Hatch's lectures on 'The Influence of Greek Ideas and Usages upon the Christian Church,' to be ready on the 15th inst. Renan's, Beard's, and Drummond's Lectures are already issued in cheap form. The rest of the series will be published during the year.

THE Archbishops have duly replied to the decrees of the Vatican on the subject of Anglican orders; and, apparently, the rivalry of the respective hierarchies extends to scholarship no less than to questions of authority. The reply is a portentous document for the laity; we may be excused ourselves if we say the most eloquent passage, to our thinking, is the sentence which candidly avows that neither our Lord nor his apostles appear to have left any rule on the subject, save such as prayer and the laying on of hands. How Christians got themselves to improve on this primitive rule is a long story and a rather sad one. It strikes us as a pity they could not be content with what was good enough for Peter, Paul, and Timothy.

POOR Dr. Guinness Rogers! His son, the Rev. A. P. Rogers, is so heretical as to be minister of the Universalist church in Washington. According to the *Christian World*, this amiable heresy is held to disqualify his Sunday-school for admission to the local Sunday-school Union, and to be a bar to 'Christian fellowship.' Dr. Guinness Rogers is pardonably proud of the excellent character his gifted son bears in Washington, and, doubtless, he believes him to be a good Christian, notwithstanding his refusal to believe in everlasting punishment. We are told, indeed, that the son has been offered a co-pastorship with his father at Clapham, but preferred to stay in the States. And now he must be excluded by the self-satisfied censors of Christian doctrine in Washington! Why, he might almost as well be a poor Unitarian instead of a son of the evangelical leader.

THE following editorial note from the *Daily Chronicle* of Saturday last is interesting:—

It is announced, 'on authority,' that Ian

Maclaren has no intention of leaving his present sphere of labour in Liverpool. The announcement contains more than meets the eye. One of the blue ribbons of the Presbyterian Church—Ian Maclaren's communion—is now vacant, that in Marylebone. It was by many assumed that directly Dr. Pentecost resigned this church, the 'call' would be given to the Rev. John Watson. But when the matter became thoroughly discussed, it was seen there were difficulties in the way. Ian Maclaren published recently a work, 'The Mind of the Master,' which seemed to be from the Unitarian standpoint. At any rate, it was condemned by Presbyterian professors—one going so far as to say that the writer approached the most solemn of subjects in the lightest of spirits. Marylebone Church members considered the matter of a new minister in assembly. No decision was arrived at, but the suggestion most cheered was that they should have an 'Evangelical' pastor. From this it seems likely that the best known of Presbyterians will not have a metropolitan pulpit just yet.

Nature of last week says:—'It would be difficult to produce a better short popular account of the discovery of *Pithecanthropus erectus*, by Dr. Dubois, than is contributed to the March number of the *English Illustrated Magazine*, by W. K. Marischal. The illustrations are very instructive, and the brief text will be easily understood by the general reader.' Having read the paper, we endorse this commendation. The writer says it was a piece of rare good fortune that the thigh-bone was found, for no other bone can indicate so much to us with certainty. We learn from this particular fossil that the human body was, even in that distant period (Tertiary times), adapted for walking easily and jauntily erect. The roof of the skull found with it indicates that the people were beetle-browed, with sharply receding foreheads, with ears placed nearer the crown of the head than nowadays is the case, and, in all probability, with the wide-winged pug-noses of the modern Australians. They must have been people of no mean mental capacity. The skull-cap indicates room for a brain three fourths the size of an average European brain, and twice the size of any anthropoid ape's. Yet still *Pithecanthropus* is one of the missing links. The specimen to which these bones belonged seems to have been of the female sex.

THE NONCONFORMIST FREE CHURCH COUNCILS.—We mentioned last week the fact that the Burnley Free Church Council, having originally organised on the broader basis of including all the Free Churches willing to join, is steadily holding to its principles, and has refused a proposition to re-organise on an exclusively *evangelical* basis. A somewhat similar state of things exists at Hampstead. A Council was formed here on the inclusive basis, which was at first unanimously adopted at a large meeting, and further endorsed at a second meeting, at both of which Dr. R. F. Horton was present and strongly advocated it. Later, however, so much pressure has been brought to bear by the Rev. Hugh Price Hughes and some of the extremers evangelicals, that a good many of those who at first supported the broader policy are wavering. Dr. Brooke Herford would be specially obliged by information, within the next few days, of any localities where Unitarians are still included in the Councils; and also of any places where, after being at first included, they have since been excluded,—and how this was brought about. Address, Rev. Brooke Herford, Hampstead, London, N.W.

LITERATURE.

HARNACK'S CHRONOLOGY OF THE NEW TESTAMENT.*

PROFESSOR HARNACK issued in 1893 the first part of his great work on the history of early Christian literature, and the first half of the second part has now appeared. In the former publication the questions considered related chiefly to the present condition of the writings and the methods by which they have reached us. The second part deals chiefly with the chronology of the original documents, as far as that can be ascertained. A third part will follow in which the nature and inner history of the literature, its development, as an expression of religious thought and feeling, will be set forth. Professor Harnack's position amongst the leaders, if not absolutely at the head, of the critical school in theology in our day, renders it specially desirable that attention should be drawn to his conclusions, even at the risk of a measure of hasty inferences on the part of those who do not make themselves acquainted with the grounds, be they secure or otherwise, upon which those conclusions are based. Along with the notes which we propose to give and which will present the more interesting decisions of this great scholar, we can only offer the briefest comments; students will at once realise that many arguable points arise, and will prefer to make a fuller acquaintance with the work for themselves before entering upon discussions as to details, however interesting and important. To the more general reader the significance of Professor Harnack's work will surely be evident without much emphasis at our hands. If the position which he takes up can be successfully maintained, many will feel a great increase of interest in their New Testament. The feeling of indifference that has often succeeded the first bewilderment when the New Testament writings have been seen to be scattered about by critics, assigned now here, now there, over a period of upwards of a century, and attributed to a shadowy group of writers mostly unknown, will give way to considerable hope, if not entire satisfaction. No doubt all depends on the question whether Harnack's system will escape the fate of Baur's, and yield in its turn to another re-action; but at any rate it will comfort simple minds to know that an acute and independent scholar like Harnack can speak so re-assuringly on the subject of the early date and substantial genuineness of the New Testament writings.

Among the suggestive topics raised by the appearance of this book is that of the relation of Harnack to Baur and the Tübingen school of critics; and the name of Mrs. Humphry Ward at once occurs as that of one of the few writers who could do full justice to that subject. We hope that at no distant day she may be at liberty to deal with this fruitful theme, and so render a great service to the wide circle of thoughtful persons who have been led, not least by her writings, to follow the course of modern thought on these problems. One point of difference between himself and this school—at least, in its earlier representatives—Professor Harnack emphasises in his preface. Readers will remember that Baur's system was dominated by the conception that in early Christendom the two great parties of

Judaic and Gentile Christians had a long and bitter struggle, which terminated only in the rise of the old Catholic Church late in the second century. The length of this struggle was, he thought, indicated by the evidence we possess in the undoubtedly genuine epistles of Paul that it had set in with severity in his day; and, on the other hand, in writings generally dated far on in the second century, which appear to wage a severe anti-Pauline polemic. But what are called 'subjective' considerations had their part in extending the period of this struggle. Time was required, the earlier critics maintained, for the development of thought through the successive stages traceable in the New Testament writings; perhaps much time. Perhaps less than you think, is Harnack's rejoinder. The great enthusiasm, the enormous religious excitement of the first age, render its development comparable not to the slow growth of any ordinary epoch, but rather to that of the crowded life of the half century between 1517—1567. There is wisdom in this contention, and it has been not seldom advanced since the historical study of the subject got past its first stage. At the same time it must not be pushed too far, and many, if we are not mistaken, will feel that, in his endeavour to compress events into as short a period as possible, Harnack strains the life out of some of them. Thus he places St. Paul's conversion as probably occurring in A.D. 30, a date within a year, or eighteen months, of the date of the crucifixion, as accepted by himself. Without laying any stress whatever on the events given in Acts as leading up to the dispersion of the Christians from Jerusalem, and to the Damascus expedition undertaken by Saul the persecutor, does it seem possible that the disciples, so soon after the death of their master, rallied and organised their forces, established their work so successful as to excite the hostility of the religious authorities at Jerusalem, and, after being driven from that city by persecution, formed that definite and recognised centre of propaganda in Damascus which it was Saul's endeavour to root out? Ideas may ripen soon, but communities are not gourds that spring up in a night. Anything like a 'church' organisation is not apparent before the crucifixion, and that event seems to have rather paralysed the disciples at first than to have excited them to overt manifestations. The foreshortening of history has its limits, and we venture to think Professor Harnack has exceeded them here.

We must not, however, go further into this and other tempting points if we are to redeem our promises. Nor can we even sketch the processes by which Professor Harnack fixes the cardinal dates upon which the rest depend. We proceed instead to quote from the lengthy and detailed chronological table which is given in the end of the volume, chiefly confining ourselves to the New Testament writings as being of most interest to the average reader. The table begins with the conversion of Paul, which is placed as stated, 'probably in the year 30.' We then pick out the following dates:—

- 42 (41) The Twelve leave Jerusalem.
- 47 (46) The 'Council of Jerusalem.'
- 48-9 (47-8) The *Epistles to the Thessalonians*.
- 53 (52) *I. Corinthians*, (*Galatians*?), later, *II. Corinthians*.
- 56-7 (55-6) Paul taken to Rome.
- 57-9 (56-8) Paul a prisoner at Rome.
- Colossians*, *Philemon*, *Ephesians* ('if

genuine'); *Philippians*. Possibly the first three may have been written at Caesarea (54-6, or 53-5).

59 (58) Release of Paul.

59-64 The *genuine writings* of Paul that underlie the *Pastoral Epistles*.

64 Fire at Rome. Persecution; death of Peter and Paul.

65-70 Probably the gospel of *Mark*.

70-75 Probably the gospel of *Matthew*, except some later additions.

78-93 *Luke* and *Acts*.

81-96 Under Domitian, but, perhaps, a decade, or more, earlier, *I. Peter*. Also in this period, but possibly earlier, *Hebrews Epistle*.

65 (70)-100 Probably at the earlier date, the Gospel according to the Hebrews.

90-110 The *Pastoral Epistles*—which received still later additions.

93-6 The *Apocalypse of John*.

93-5 (96-7?) *I. Clement*.

80 (not earlier than)—110 (not later than) The Presbyter John; Gospel of *John* and the three *Johannine Epistles*. Soon after, the spurious *ending of Mark* (Aristion), and the grouping of the *Four Gospels* in Asia.

110-117 (perhaps, though not probably, some year or two later) Death of Ignatius. The seven Ignatian Epistles and the Epistle of Polycarp shortly before.

130 (not later than) The Gospel of the Egyptians.

100-130 *Jude*.

100-130 (140) The Preaching of Peter.

110 (100)-130 The Gospel of Peter.

120-140 (130) *James Epistle*.

120-140 (110-160) *Apocalypse of Peter*.

130-1 Epistle of Barnabas.

131-160 The *Didaché*.

140 Shepherd of Hermas (a part is perhaps 20 to 25 years earlier).

160 (150?) *II. Peter*.

In the foregoing table no item is more interesting, probably, than that which relates to the Johannine literature. It will be seen that Professor Harnack holds to the view that the 'Presbyter John,' of whom so much has been written, was a real person; and to him he attributes the Johannine Gospel, which, however, being based ultimately on the authority of the Apostle John ('Dass also in irgend welcher Weise der Zebedäide Johannes hinter dem 4. Evangelium steht kann nicht in Abrede gestellt werden'), he would entitle *εὐαγγέλιον Ἰωάννου (τοῦ πρεσβυτέρου) κατὰ Ἰωάννην (τὸν Zebedαίου)*, where the force and scope of *κατὰ* must remain very largely undetermined. With that pregnant deliverance, we may best couple, in conclusion, a remark made in another connection:—

'There was a time,' says Professor Harnack, 'in which, indeed, the general public still finds itself, when it was thought necessary to regard the oldest Christian literature, including the New Testament, as a tissue of delusions and deceptions. That time is past. It was for critical science an episode in which it learned much and after which it must forget much. . . . The oldest literature of the Church is alike in its leading features and in most of its details, when viewed from the literary-historical point of view, genuine and trustworthy. In the whole New Testament there is probably only one single writing which can be set down as pseudonymous in the strict sense of the word, viz., the "Second Epistle of Peter." . . . Further, the number of writings (such as the Pastoral Epistles) which were interpolated in the second century, is very small, and a part of the interpolation is as harmless as that of our hymn-books and catechisms.'

* 'Die Chronologie der Altchristlichen Litteratur bis Eusebius; Von Adolph Harnack. Erster Band, die Chronologie der Litteratur bis Irenäus.' Leipzig, 1897.

Thoughtful readers will not fail to perceive in the appearance of this work a sign of the mediating temper which prevails in influential quarters at the close of a busy century's controversies. In a problem like that of the rise of Christianity temper counts for much, as it does, indeed, in the personal reception of Christian ideas. Whether to our advantage or not, it is absolutely impossible so to trace the origin and fix the data of the early Christian literature as to close all future inquiry. It is certainly, we believe, to the advantage of spiritual religion that no fixed and final utterance of the verities of God can be laid down. The revelation is progressive; and every generation, according to its genius and receptiveness, hears in its own tongue the wonderful works of God. The revelation is at the same time cumulative, and the genius and receptiveness of that generation will be most richly blest which most intelligently sympathises with the spiritual life of the age when these thoughts of God and Christ and the future first glowed in the minds of men.

ARTICLES IN THE REVIEWS.

THERE are several articles of interest in the *Contemporary Review* for March. The place of honour is given to a powerful indictment of the Chartered Company in South Africa from the pen of the Rev. John Mackenzie. He traces the events which led up to the granting of the Charter to Mr. Rhodes, and the events which have followed since. The treatment of the Mashona and Matabele native races is exposed and severely condemned. The flotation of companies, 'backed up by unexceptional names,' the gain and loss of large sums of money over shares in gold mines out of which no gold was forthcoming, and other questions affecting the position of affairs in South Africa are carefully discussed by Mr. Mackenzie. The last article in the Review is one by Mr. Hugh Price Hughes, in which he attempts to justify the principles and expound the programme of the Evangelical Councils. Mr. Price Hughes says 'it is an appalling delusion to contend that a handful of non-Christians have any right to deprive our children in the public schools of the Christian Bible,' but he does not see that Lord Halifax and Mr. Riley hold the same opinions about the Methodists that Mr. Price Hughes holds about those whom he is pleased to dub as 'non-Christians,' and advance precisely the same arguments for teaching sacerdotalism in public schools as Mr. Price Hughes does for teaching orthodox non-conformity, whatever that is. One of the most interesting articles in the March number is one on 'Some Recent English Theologians,' by Dr. Fairbairn. Lightfoot and Hort, Jowett and Hatch are dealt with in an appreciative and discriminating review. Dr. Hatch is the favourite; his death was 'the heaviest loss which theology has sustained within the past decade.' The study of these four English theologians is well worth reading. Dr. Fairbairn has also something to say about Dr. Westcott, whose contributions to theological literature he judges, now that he is a bishop, are at an end.

Mr. S. C. C. Schreiner's 'Notes on South Africa' in the March *Progressive Review* have received wide attention as one of the chief contributions to the politics of the month. But the number is good all round. A strong plea is put in for a rally of 'progressives' on the land question. A writer who seems to have followed Mr. Chamberlain's career closely says some hard things

about it. The reader is brought back to first principles on 'The Problem of Education.' Mr. T. Kirkup has many timely observations to make on 'Freedom and its Conditions'; while Mr. W. H. Dawson writes on a subject of which he is a master, 'The Kaiser and the Social Empire.' Mr. S. Barker Booth thinks that, however Local Option may be supported as a proper function of local government, few temperance reformers will suppose that it can have any appreciable effect on the evils of intemperance. He would treat the problem rather as one of police than of politics, beginning by a strengthening of the law which deals with the drunkard and the license-holder who permits intoxication. The foreign letters (from France and Italy this month), causerie, and book reviews contain much valuable matter.

In *Cosmopolis*, Professor Max Müller's recollections again attract our first attention, except, perhaps, Mr. Zangwill's pathetic story of 'A Child of the Ghetto.' The stories of Tennyson—his scornful reception of his host's mutton cutlets ('the staple of every bad inn in England'), his method of dodging the inquisitive tourists who came and 'sat like sparrows on the paling of his garden waiting his appearance,' and so on—have already gone the rounds of the press. This paper is full of tit-bits about Matthew Arnold, Thackeray, Clough, Ruskin, and Browning, and is quite the most rich and charming piece of reminiscence we have had for a long time. Was Arnold so far wrong, asks the Professor, when he spoke of the common conception of the Trinity being like three enlarged and differentiated Lord Shaftesburys—father, son, and grandson, 'living together in the same house, or possibly in the clouds'? However, the simile was deleted from the last, the popular, edition of 'Literature and Dogma.' Arnold compared Shakespeare, for stability, with the Thirty-Nine Articles. On which Max Müller: 'Poor Thirty-Nine Articles! Did they ever claim to contain poetry, or even religion? Were they ever meant to be more than a dry abstract of theological dogmas? Surely they never challenged comparison with Shakespeare. They are an index, a table of contents, a business-like agreement, if you like, between different parties in the Church of England. But to ask whether they will stand longer than Shakespeare is very much like asking whether the Treaty of Paris will last longer than Victor Hugo.' We might go on quoting to the end of our issue, but that would hardly be fair. Sir Charles Dilke throws new light on the later socialistic developments in J. S. Mill's thought, and further letters of Tourguéneff have a strong personal interest.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, etc., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Church of the Sixth Century. By W. H. Hutton, B.D. 6s. (Longmans).

The Book of Parliament. By M. MacDonagh. 6s. (Isbister).

Knowledge, Bookman, The Century, St. Nicholas, Macmillan's, Scribner's, South Place Magazine, Positivist Review, Bible Magazine, Travel, Nineteenth Century, Cornhill, Progressive Review, Magazine of Art, Church of England, Family Magazine, Contemporary, New-Church Magazine, Expositor, Westminster, Vegetarian.

THE REV. JAMES HARWOOD IN INDIA.

[We are glad to be able to present our readers with another of Mr. Harwood's letters, which were specially arranged to be written for publication in THE INQUIRER.—ED.]

DEAR MR. EDITOR,—After spending a fortnight in Calcutta for the anniversary meetings of the Brahmo Somaj, I am again 'on tour,' and owing to a failure of the advertised connection between train and boat, caused by the detention of the latter through fog on the river Maghna, which is formed by a junction of the Ganges and Brahmaputra, I have a few hours of unexpected leisure. The break, in itself, is not unwelcome after a busy time, but, unfortunately, it involves me in a breach of engagement at Chittagong, where I was to have given two lectures, and shall now only have time for one, as every day has its engagement till the end of the month. Though mishaps of this kind must be pretty frequent in a country where few trains are run in a day, and alternative routes are rare, it is the first from which I have suffered. I had hoped to get through without any.

In point of time my visit to the Khasi Hills was made before the Calcutta meetings, but it will be convenient to deal with the latter first in continuation of my last letter. I have already spoken of a function in connection with the Adi Somaj at which I was present. That section had only one other service, and I was unable to attend, owing to another engagement. But the other branches of the Somaj have an extremely busy time for nearly a fortnight. Friends come in from the Mofussil (i.e., parts of India outside Calcutta), and are the guests of their fellow Brahmos 'in town.' In a temporary tent vegetarian meals are provided in native fashion. I have the pleasure of knowing many assiduous attenders at our own anniversaries, and have heard of some of them reaching home at unearthly hours. The Brahmos may not go on quite so late, but at the other end of the day they are in great force. The hospitable friends, whose unbounded kindness has added greatly to my enjoyment, left home on the anniversary day (January 23rd), by moonlight, about four o'clock in the morning, and on reaching the Mandir (or chapel), which holds about 800 people, half an hour later, found it nearly full. Some arrived by three o'clock, although the first service was not timed to begin before seven. The object in going thus early is partly to secure places, and partly to hear or to join in the spontaneous singing and prayers which precede the regular service. In and about the Mandir the whole of this day was spent until after nine in the evening. I only attended during portions of the day, since the services were in Bengali, but whenever I was there I found eager crowds. Indeed, in the evening the outer gates had to be closed to prevent undue crushing. It is, by the way, an interesting proof of the recognised position of the Brahmo Somaj that any of its members who are in government service have a holiday, as a matter of right, on Anniversary Day.

I cannot enumerate all the engagements, but the following are those in which I was invited to participate:—Distribution of Sunday-school prizes; sermons in the Sadharan and New Dispensation Mandirs; welcome to newly initiated members; the young

people's festival; the annual meeting of the Sadharan Somaj; lectures to the Students' Society, and the Ram Mohun Roy Club.

The service of recognition of new members had—I was going to say—a tragic impressiveness. Conversion in India means something much more than merely changing one's place of worship. For a Hindoo to become a Brahmo generally means to renounce everything save inward truthfulness. Henceforth he may not exchange even a cup of water with his nearest and dearest; his father probably disinherits him. All sorts of means are resorted to by their friends to prevent the conversion, or failing that, to hinder its consummation by a public avowal. Some who were to have been welcomed on this occasion had been 'spirited away,' as voters used to be in the old election days. Attempts were made to disturb the service. Those who have faced trials like these, and have counted the cost of following conscience without wavering, doubtless receive strength from a higher source than man's, and yet it cannot but be an encouragement to them to be assured of new religious sympathies at the very moment that natural ties are being broken. In the name of the community of believers all the world over in one God the Father, I felt it a great privilege to welcome these brothers in the faith.

The children's festival at the Sadharan Somaj was another most interesting occasion. Unlike most of our Sunday-school festivals, this is for the children of the congregation, each of whom is presented with a garland of flowers. After the service the children all repaired to the roof of a large school, where they squatted on mats and ate in native fashion a meal served on plantain leaves. Stationed at intervals on the roof were men with long poles, like fishing rods, to ward off hungry kites which were brooding about, ready to swoop down on any unprotected child's portion. For the last four years this meal has been provided by a lady and gentleman in memory of a child whom they lost. The gentleman told me it is necessary to provide for an additional hundred each year, a most promising sign for the future. This year the estimated number was 600 including visitors.

At the New Dispensation annual service, and again at a celebration at the 'ancestral home' of Keshub Chunder Sen which I attended on the following day, there was a remarkable display of (shall I say?) ecstatic music and dancing, which I have not seen approached even by the Salvation Army. No doubt, difference of temperament makes it difficult for a Western to see the connection of the beating of tom-toms and violent agitations of the body with real religious feeling. I am not quite sure whether the object is to express a feeling already there, or to induce it in lookers-on. I rather suspect the latter is the main purpose.

[Mr. Harwood's letter proceeds to the subject of the different sections of the Brahmos; we defer this section till next week.—ED. INQ.]

THE 'Warrington' window in the Library of Manchester College, Oxford, is to be formally presented on Tuesday.

WE are much overcrowded with letters and other communications just now, and must respectfully urge our friends to be as brief as convenient in their reports, etc., at this busy time.

OXFORD LETTER.

HILARY term is not precisely the gay and joyous season which its name somehow suggests. It lacks the interest of Michaelmas term, with its stream of fresh, eager faces and the general feeling of making a new beginning after a vacation of four months or so; while, compared with the giddy delights of summer term, it is, of course, hopelessly 'out of it.' Then, again, as touching the weather, the Hilary term variety is mostly made up of floods, rains, and storms, reducing outdoor exercise to a minimum, and causing wheelmen in particular to regard their steeds with profound dejection, and the state of the roads with observations equally profound. In sum, not a bad term for work; but, in most other respects, a trifle dragging.

Not that we find time to hang heavily on our hands at Manchester College. We are in the swing of academical work, with the usual full complement of lectures and many other things that make the days and weeks pass almost too quickly, and render it hard to realise that, at the time of writing, three-fourths of the term are gone 'to join the fugitives before.' *Eheu fugaces!*

In attempting to render to readers of THE INQUIRER some account of matters connected with the college, your correspondent has some leeway to make up. Michaelmas term brought us two new lecturers—Mr. Bosanquet, late Fellow of University College, Oxford, who has taken Mr. Hewins's place as Dunkin lecturer on Political Philosophy; and the Rev. Joseph Wood, of Birmingham, who fills the chair of Pastoral Theology, recently established by the munificence of Mr. Tate. Mr. Bosanquet treats his subject from the point of view of the idealistic philosophy, which has been rendered the dominant one in Oxford by men like the late T. H. Green, and of which he himself is so distinguished an exponent. Of Mr. Wood's lectures and general intercourse with the students it is impossible to write without genuine delight and enthusiasm. Surely, there ought to be a generation of efficient preachers and faithful ministers rising up under such wise counsel and genial guidance and sympathetic criticism. Add to this that Mr. Bernard Macdonald (a son of Dr. George Macdonald, the novelist) continues to give the students invaluable instruction in voice-production and elocution, and you will admit that nothing is being left undone to fit the *alumni* of the college in every way for their future calling.

Readers of these columns are aware that the stained glass windows of the chapel are almost complete now, with the exception of one which, we understand, is promised. The element of rich, glowing colour is thus a prominent one in our beautiful place of worship, and one only envies the happy descendants who will behold the magnificent oak carving mellowed and deepened in tone by time the magician. Before the present term is over the library will boast the large window presented by the Warrington congregation to the college, which is the direct offspring of its own old-time academy; and soon we hope our building will be still further enriched by the arrival of the statue, long looked forward to, of our venerable father in God, Dr. Martineau.

It is pleasant to be able to report that the Sunday congregations show a slight but steady numerical improvement; last term Mr. Carpenter gave a course of six Sunday evening lectures on the personality of Jesus, each introduced by a brief religious service,

which drew good and attentive audiences, including many total strangers. Considering the powerful Anglican influences and prejudices we have to fight here, we are doing well, and shall hope to attract growing numbers in the future.

The Children's Mission and Sunday-school in St. Ebbe's, an Oxford slum, started mainly on the initiative and by the efforts of Miss J. Upton, is doing well, and presents distinctly hopeful aspects. A number of the students are among the workers and teachers, and of late Sunday evening services have been conducted by them, the congregations—adults and children—varying from twenty to thirty and upwards. Of course, a mission is not set up in a day, but already much good work is being accomplished; and, while it is hoped that in time the whole tone of the district will be materially and spiritually raised by this undertaking, it is in the meantime of interest to note that it affords to the students that opportunity for social and missionary work which they have often envied their brethren of the Home Missionary College. To adopt, with variations, a famous phrase—we are all 'home missionaries' now.

To return to matters immediately connected with the college. Excellent ideas are admittedly rare, and, of those worthy to be so labelled, it must be feared that only a small minority get themselves realised. Last term, however, saw the inception, and the present one the realisation, of an idea which had only to be enunciated to be hailed by all, but the enunciation of which was left to Mr. Carpenter.

It had long been felt that it would be desirable that Manchester College should serve as a rallying point—apart from the public services—to members of the University connected with our churches; it was also felt that an excellent purpose would be served by promoting a closer intercourse between these future members of our congregations and those who will in the course of time be called to minister to them. This double aim has been attained, and will be more fully attained as time goes on, by the foundation, under Mr. Carpenter's auspices, of the felicitously-named Martineau Club. The society consists of the students of Manchester and members of other colleges, chiefly, of course, though not exclusively, those who are already in some way connected with liberal Christianity. Twice a term the club dines at Manchester College, the common meal being followed by the reading of a paper on some theological, ethical, or kindred subject, with subsequent discussion, in the Junior Common Room. The response from members of other colleges to Mr. Carpenter's invitation to join, has been most gratifying, and attendances leave nothing to be desired; everything shows that the time was just ripe for the enterprise, and, indeed, one has been almost surprised—need one say how pleasantly!—by the evident zest with which the 'outside' members have taken up the whole idea of the society, in whose management they have, of course, the fullest share.

At the first club meeting of the term, Mr. Odgers read a most interesting paper on Richard Frankland, the Founder of the Warrington Academy. On the 4th inst., the Martineau Club had the great good fortune of being addressed by the Master of Balliol on the subject of 'Christianity and the Historical Christ.' Of the contents of that closely-reasoned address, delivered with all that charm and dignity of manner of which Dr. Caird has the secret, it is impossible to

render any adequate account within the limits of a letter; suffice it to indicate some of the main ideas. Pointing to the present tendency in philosophy and theology to 'go back'—'back to Kant,' 'back to Christ'—the master remarked that we cannot *really* go back to the springs of movements, the consequences of which are before us and have deeply affected our thought and vision. It is impossible for us to look on the germ of a movement as though we knew nothing of its after developments in the midst of which we live. We may go back to the records, but we can never go back to the Christ of the flesh. St. Paul already idealised him; in the biographies which are our guides in seeking the true Christ, he is painted from a palette on which many colours had been mingled—the Hellenic, the Hebraistic, and what one may call the Pauline mind (in Luke), each making its contributions. Very suggestive was Dr. Caird's observation as to the sense of *awe* which pervades Mark's Gospel, the earliest record of Christ's life. Failing, then, the real, we must seek and accept a frankly ideal Christ, looking on Christianity as a whole, and realizing it as a universal spirit—as an ideal. Universalism itself, which includes all that is best in times past and present—yea, and the Christ that is to be—is most fitly designated by the term Christianity. These are a few fragmentary echoes from an utterance which will remain memorable in the minds of those who were privileged to listen to it, and the total impression of which—the spirit of lucid serenity which informed it—may, perhaps, even outlast the particular train of arguments which it set forth.

On Sunday, March 7, the College Chapel was filled to overflowing by a congregation that had been attracted by the name of the Rev. Stopford Brooke. We must not attempt to summarise his sermon, the impression of which is still strong upon us; no summary—nor any verbatim report, for that matter—could convey an idea of the great preacher's magic personality—the poet's head, spiritualised by suffering, the silvery voice, the swift and telling gesture. The message was the old, yet ever fresh and needed, one: the inadequacy of the intellect to apprehend the truths of religion or of art; the weariness and sterility which result from a failure to understand this; the deliverance from these wrought by the 'one thing needful'—the spirit of love.—On March 14, Mr. Stopford Brooke will repeat his visit, and again delight us by his eloquence.

Coming events cast their shadows—or shall we say their lights?—before; there will be a large exodus of students from Manchester College next summer, and though June seems as yet far off, the parting, and what will follow, looms already large in our minds. Two of those who complete their course this year, Mr. Anderton and Mr. Warschauer, have been appointed to Hibbert scholarships, and will thus pursue some special studies at home and abroad before entering the ministerial ranks; but Mr. Hall, Mr. Herford, Mr. Johnson, Mr. Maley, and Mr. Whitaker will be ready to demonstrate in practice the value of the education which they have received at Manchester College, Oxford, and to prove to a world which has not always been fully aware of the fact, that the College trains, not merely theologians or 'higher critics,' but ministers first and foremost.

Though your columns have already contained some reference to the tragic loss so recently sustained by the University, this

letter would not be complete without a word devoted to the late Professor William Wallace. It seems hard to realise that we shall never listen to that most stimulating of lecturers again, never more note down in book or memory luminous phrases fresh from the mint of his mind—for he spoke *extempore*—never more smile at, and report to our friends the day after, some lightning shaft of wit or gravely uttered sarcasm. Wallace drew the largest audiences of any philosophical teacher in Oxford, and those who entered his lecture-room expected, and expected not in vain, a feast of reason. It was thought in the making that he gave us—not the thought which tells in the 'Greats' school, but the thought that compels and elicits thought in return. And you could not listen to him without knowing, that under a disguise of reserve, the man thrilled and vibrated with ethical fervour, in striking contrast to the merely academic lecturer who smilingly envisages the universe as so many nice problems for him to sharpen his wits on. Wallace has the sacred passion and enthusiasm of truth, and as his thought was, so was his life. In his pursuit of philosophy he was unmindful of the beauties neither of literature nor of nature; this seemingly stern and unemotional man would walk miles to see and bring home to his family the first spring flowers, and his lectures—at which Manchester College was almost invariably represented—were ever and anon lighted up by some poetical allusion. Alas, how ill we can spare him who was one of the small and chosen band of those who see life steadily and see it whole. *Ave atque vale!* Our grief is keen and the loss appears irreplaceable, but to many life will seem a better thing, and the world to hold a worthier meaning, and ideals of conduct to be more attainable, for the memory of William Wallace.

Oxford, March 7.

AMERICAN NOTES.

Our good friend Dr. Edward Everett Hale is to give some addresses on 'Ethical Instruction in Day-schools' (as distinguished from theological or ecclesiastical) at a summer gathering of teachers in Philadelphia, and would be grateful for any papers on the subject that may have been published in England, which would not be readily accessible in American bookshops. 'Rev. E. E. Hale, D.D., Boston, Mass., U.S.A.' is sufficient address, and he would gladly return the cost and postage.

Miss Caroline H. Ingersoll, of Keene, N.H., has founded the 'Ingersoll Lectureship' at Harvard College, providing for one lecture a year upon 'The Immortality of Man.' The fund is arranged to be used on a plan similar to that of the Dudleian Lectureship. The first lecture on this foundation was recently delivered by Dr. Gordon, of the Old South Church, in Boston, on 'Immortality and the New Theodicy.'

Fifty young Jews of Baltimore, graduates of Johns Hopkins University, have formed an organisation, the Maccabees, for the purpose of carrying on charitable work among the Russian and Polish Jews in East Baltimore.

One of the commonest 'Covenants' or 'Bonds of Union' among our American churches is the following, which it is said has been adopted by over seventy of our churches:—'In love of the truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of Man.'

It was first suggested by the Rev. C. G. Ames in 1881, being adopted in that year as the covenant of the 'Spring Garden Unitarian Society' of Philadelphia, of which Mr. Ames was then minister. He is now minister of the Church of the Disciples (James Freeman Clarke's old society) in Boston. This authorship is worth noting, because, this covenant having been mentioned with very high praise half-a-dozen years later by Bp. Vincent, of the Methodist Church, as the true basis for the Church of the Future, it has since been publicly alluded to as first framed by him.

Speaking of Ian Maclaren's recently suggested creed, the New York *Tribune* does not think that there is the remotest possibility of any of the denominations accepting it: 'Possibly the Unitarians might do so; but the Unitarians are not much given to creeds anyhow, and, besides, their standing as Christians would be called in question by many of their Trinitarian brethren. What most church members want is a creed with a backbone of dogma in it. And that, too, in spite of the present-day tendency away from dogma.' The *Christian Register* adds: 'Unitarians are not in need of such a creed; for Dr. Watson's thoughts are but translations of principles that Unitarians have been preaching for many years.'

'The First National Congress of Mothers' has been holding its meetings in Washington. The programme, by no means limited to mothers, mentions the following papers as read:—'Some Practical Results of Child Study,' by Dr. G. Stanley Hall; 'The Mother's Greatest Needs,' by Miss Frances Newton, of Chicago; 'Character Building v. Education,' by Mrs. Ellen Richardson, of Boston. The intellectual needs of the child were considered in such papers as that by Mr. Hamilton Mabie, on 'The Importance of Bringing the Youth in Touch with Great Literature,' and those on 'Stories,' by Dr. Walter L. Herve, of New York, 'Reading-courses for Mothers,' by Mrs. Margaret E. Sangster, and 'Nature Studies in the Home,' by Miss Anna A. Schryver. It seems to be pretty much on the lines of 'Our Parents' National Educational Union.'

It has been very discouraging to all lovers of America to have the Arbitration Treaty, which was welcomed with warm and earnest thankfulness by the best public men, and by almost all the churches on both sides of the Atlantic, 'hung up' in the Senate, and even its ultimate confirmation in any form threatened. All the information, however, which reaches us from private sources tends to the conclusion that all this threatening and postponement was mere party intriguing in order to prevent President Cleveland and the Democrats from having the credit of it, and that, as soon as the Republican President is fairly in office, the Treaty will be passed. Let us hope for this; but, meanwhile, we cannot help feeling it rather pitiful that such a measure, so earnestly desired by the nation at large, should be thus at the mercy of mere political manœuvring.

Mr. John D. Long, the new Secretary of the American Navy, who has been Speaker of the Massachusetts House of Representatives and Governor of that State, is a President of the American Unitarian Association. The *Christian Register* says:—'Secretary Long, as he will be called, is not an "old salt"; but his conversation has an Attic flavour, and he is a Unitarian whose salt has never lost its savour.' B. H.

PROFESSOR BRUCE'S GIFFORD LECTURES.—VII.

THE MORAL ORDER IN HISTORY.

IN his seventh lecture Professor Bruce said that in verifying the providential order within the sphere of human history they would first be engaged with that aspect of Providence in which it appeared as a Power making for righteousness on the great scale and on the small, as a retributive justice connecting conduct with its congruous lot, and 'rendering to every man according to his works.' Belief in a divine Power making for righteousness was not to be waived aside as a mere Hebrew fancy or pet theorem in an antiquated apologetic. Greek poets and Chinese sages shared this feeling with Hebrew prophets, and proclaimed it with equal explicitness, if not with the same power and emphasis; and leaders of this century's thought, thoroughly imbued with the modern spirit and free enough from theistic bias, had asserted the reality of a moral order in the world with an intensity that placed them by the side of Butler, Carlyle, Matthew Arnold—even Strauss might be named in this connection. The Power making for righteousness appeared as the deciding fate of nations in view of the presence or absence within them of morality or right conduct. The destructive action of this Power was most obvious; it was this that the Hebrew prophet chiefly saw, for he was largely a prophet of judgment, and this prophetic mood had re-appeared in western lands and in modern times, especially at social or political crises fitted to superinduce it. Carlyle had taught that right is might, and might right, which meant that right is the one omnipotent thing in the world, that wherever right is, there might must and shall be. Applied, it would mean that right was on the side of Israel when she dispossessed the Canaanites; of Greece when she defeated the Persians; of Rome when she subdued Carthage, Greece, Judea; of the northern barbarians when they broke up the great Roman Empire; of the Mohammedans when they overran the Christian world in the east and west. Doubt might exist in some minds as to the last, and they might think that the name Christian ought to have protected Palestine and Spain from becoming Mohammedanised; but great names, however sacred, counted for nothing in the light of moral order. It respected only real ethical values, and Christians should not need to be reminded that it was possible for the salt to lose its savour. But were there no exceptions to the doctrine that right was might in every direction; no faithful peoples that went down, no faithless and unworthy peoples that lived on? China, for instance, had been very long on the earth, yet what had she done to deserve it? And the Turkish Empire, was it not about time that it were broken up by the Power making for righteousness? Was Israel a greater sinner than Babylon because her sons were swept into captivity? The problem of Divine Providence was not so simple as Carlyle's theorem supposed; God's judgments were a great deep, and the bearing of conduct one which was only one of the factors to be taken into account. Considerations tending to show that the destinies of nations might depend on a plurality of causes need not weaken their conviction that a very prominent place among these causes belonged to national morality. The study of history in its moral aspect ought to suggest important inferences as to the causes on which

the fate of nations chiefly depended. It might be assumed that the fundamental laws of social morality would be found to be very intimately connected with the matter. With justice, chastity, a simple and temperate habit of life, courage and modesty must count for much in the destinies of nations. The alleged certainty of the moral order was unwelcome news to people not minded to live wisely. They would rather be told that history was a moral chaos; and for those in this mood there was more than enough to supply an excuse for scepticism. To others again the state of things might appear to be such as did not justify a tone of confidence as to the reality of a moral government of God. So Butler interpreted the situation; he could be content with this view because he expected in another world a perfect realisation of what now exists in a rudimentary form, and because he thought it enough to show which side God is on and to make a perfect moral hereafter credible. How different from this depressed tone was that of the Hebrew prophets, for whom the theatre of Providence was this present world, and the drama—history—an effective if not a perfect demonstration of divine righteousness. The conditions of success in the fight of good with evil were numbers, union, and time. No great ethical religious movement needed to be in a hurry; it could afford to spend the first generation in simply getting rooted in the minds and hearts of a few susceptible disciples. If the environment was ungenial in one place it could retire to another—witness the Puritans emigrating to America to create there a great nation whose future was guaranteed by having such an ancestry. Religion and morality were not two entirely distinct things, but rather different phases of the same thing; and they could not be separated without fatal injury to both. All movements fruitful in beneficent ethical results had a religious origin. The power in the world making for righteousness worked through religion and man; and there was more in man than reason or common sense—the ideal of the eighteenth century—or even conscience; there was imagination, emotion, and the mystic faculty of faith, all of which must be brought into play in order to give the highest kinds of results. Merely rational, moral and purely ethical organisation could never do much for the world, and let it not be dreamed that it were good for the world for religion to die out.

A BAPTIST Church in Manchester has just adopted the plan of holding 'dedication' services for infants, not as a substitute for adult baptism, but to supply a bond between the children and the Church which has been hitherto lacking. It is still contemplated to baptise the young people when they come to riper years.

THROAT IRRITATION AND COUGH.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in tins, 7½d. and 1s. 1½d., labelled, 'JAMES EPPS & Co., Ltd., Homoeopathic Chemists, London.' Dr. Moore, in his work on 'Nose and Throat Diseases,' says: 'The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent,' while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: 'After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease.'

THE QUIET HOUR.

AM I IMMORTAL?

Am I immortal?
Earth answers, No! all come and go:
You must do so.
Am I immortal?
Nature says, Nay! growth and decay—
That is my way.
Am I immortal?
Memory wanes, life ebbs in pains:
What then remains?
Am I immortal?
Loved ones depart, lone is the heart,
Death's the last smart.
Am I immortal?
Reason contends, consciousness ends,
When the life rends.
Am I immortal?
Wherefore ask—Why? since all things die
Under the sky.
Am I immortal?
Why then enquire? Because I desire,
Because I aspire.
Then from my soul,
Broke forth a Yea! I do not decay,
I live for aye.
God is my sun,
The endless of days, I live in His rays,
To love and to praise.
Am I immortal?
Angels reply, Love cannot die;
'Tis heir to the sky. E. C.

HIS RELIGION.

His religion was no dead dogmatic creed, failing to touch character and life, and having nothing to do with this practical world; nor sectarian debate, in which good men agree to differ, since belief or doubt are alike destitute of the slightest practical consequence. His religion made him what he was at his best in all the supreme qualities of his manhood. On the granite rock of eternal light the foundations of his character were laid. Heaven's bread of truth fed his majestic manhood to diviner stature and strength. His soul was refreshed by living waters from ever-flowing fountains of purity and sweetness. The sunshine of the Holy Spirit unfolded the native germ to its fair flower and rich fruit. Religion was the very breath of his being, the very soul of his integrity and honour and complete manhood. A loyal Unitarian, he could not be a sectarian bigot; since the liberal principle bade him recognise goodness wherever found.—*A Tribute by R. R. SHIPPEN.*

PRAYER.

O FATHER, in this quiet hour, we pray that Thy power, quickening our highest life, and awakening our deepest emotions, may be felt by every soul. May the consciousness of Thy presence hallow these moments, that they may become a golden memory shining with cheering and even blissful light through the common duties of our daily life. Our times are in Thy hand; we know not what is hidden by the future; we only know that Thou art with us, and that Thy hand hath led us hitherto. For every blessing of every day past, for every joy, and for every sorrow that has taught us wisdom, we thank Thee. And if there be experiences the fruit of which seems still bitter, give us, we pray, wisdom to wait quietly, till Thine own good time of ripening. Deepen our Faith in thy Goodness; strengthen us for the battle; and lead us still onward and upward evermore.—AMEN.

The Inquirer.

Religious, Political, and Literary Newspaper and
Record of Reverent Free Thought.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any
Newsagent in the United Kingdom, or direct from
the Publisher, 3, Essex Street, Strand, London, W.C.
If by post, the prepaid terms are:—

PER QUARTER ...	s.	d.
PER HALF-YEAR ...	1	8
PER YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex Street, Strand,
London, W.C., and should reach the office not later
than Twelve o'clock on THURSDAY, to appear the same
week. The scale of charges is as follows:—

PER PAGE ...	£	s.	d.
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	6
BACK PAGE... ..	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

BOOKS AND DISPLAY TYPE INSERTED.

All payments in respect to THE INQUIRER to be
made to E. KENNEDY, 3, Essex Street, Strand,
London, W.C. The requisite remittance should
accompany all orders and Advertisements.

LONDON, MARCH 13, 1897.

WILL THE CRIME BE AVERTED?

THE great protest which has gone forth from our countrymen, and which has found more than an echo in France and Italy, cannot have been wholly disregarded in the Councils of Europe. What the Powers will do remains to be seen; it is still, unhappily, too possible that the fleets will be set to work to silence the Greeks, and to show that when an ultimatum is signed by the leading dignitaries of Europe it means something. We should all be jealous of the dignity of the governments. We respect law. We long for order. If there were, indeed, anything like a 'Parliament of Nations,' in which the rights of the weak could be properly pleaded, we should advise to bear injustice for a time rather than throw all things into anarchy by deliberate defiance of constituted authority. But Europe has no such parliament. The nearest approach to it is the series of embassies that lie scattered about the Continent, and are bound together by the telegraph wires. We have no doubt that the men who constitute the ambassadorial corps are as a whole sincerely desirous, as Lord SALISBURY assures us, to preserve peace. It is well for us that they should be. At the same time it cannot be denied that the official mind is apt to be a little worsened by long experience in the arts of diplomacy. Without going as far as to endorse the popular saying that diplomatists are paid to lie for their country, we can believe it to be fatally easy for the man so to sink his own personality in the interests of his country as to lose that delicacy of scruple and generosity of sentiment by which, in their individual capacity, all upright men would be guided. The democracy has often, as now, to come to the aid of diplomacy, to refresh the jaded feelings which offi-

cialdom has dulled, and to check the rigour of international etiquette with the reminders of humanity and common-sense. That, to put it at the lowest, is what the popular protests of the last week or two have meant. The two great democratic nations of the West have spoken out. We believe that, if the people of the German Empire, yes, and of Russia, were as free to speak their minds as Englishmen and Frenchmen are, they would avow the same horror at the contemplation of what the officials have threatened. Be that as it may, enough evidence exists to show Lord SALISBURY and the governments of the other Powers that Great Britain is heartily ashamed of being dragged into the business of supporting the hateful system which calls itself the Turkish government. What we ought to impress upon Lord SALISBURY is more than this. It is that our people desire him to remember the best traditions of the people that he represents. We want him, not only to show himself reluctant to coerce the forces, be they Greek or otherwise, that make towards terminating the misrule of Turkey, but to take in the councils of Europe a more determined and outspoken attitude on the side of liberty and popular advance. Let it be left to men like the Paris correspondent of the *Times* to declare that it will never do to let Parliaments interfere in these high matters. The time for sentiments of that sort has long gone by in this country. We have some grim lessons on that subject in our histories for those who can read them. What galls us is that in a crisis of this kind the tyrannical and despotic governments are said to be 'urgent,' 'relentless,' and so forth. Great heavens! Is the voice of the British people to be less bold than that of Russian bureaucracy or the German Emperor? We do not ask our spokesmen for bombast or brag; but we have a right to ask for clear and determined utterance at these times. It may be—we trust it is—that our representatives are at this moment doing themselves and their nation all honour by speaking in tones worthy of a race like ours. It will never be forgotten by his countrymen, of whatever party in politics, that last year Lord SALISBURY took a decided line against the blockade of Crete. The record of his courage and wisdom on that occasion is trumpet-tongued to plead against weak compliance in an unworthy policy now. We have no right to press him to break faith with the Powers. We have a right to press him to use all the resources of diplomacy to avert the crime of crushing a people like the Greeks for having dared to take up a piece of work which the Powers themselves ought to have accomplished long ago. Their failure to accomplish it—their impotence in dealing with the abomination of the SULTAN'S Empire—affords, some of us think, the amplest justification for the action of Greece in rushing upon Crete. But whether Greece were wholly justified in her daring adventure is a question of less significance to us than whether the

armed forces of the Powers are to be kept at the service of the man who arranged the massacre of Constantinople—the bloodiest outrage seen in Europe for centuries. In the heart and conscience of civilised humanity sentence goes forth against that malefactor. The kingdom he is not fit to have must be taken away. The Powers that maintain him in sovereignty, and that dare not punish the murderer for fear of quarrelling among themselves as to his leavings, cannot absolve themselves from a share in his ignominy. Lord SALISBURY has very plainly told us his mind on these things, and it is the mind of his countrymen at large. All we ask is that he will act in accordance with that mind—that he will dare everything before incurring everlasting disgrace and covering his country with shame.

UNITARIAN MARTYRS IN RUSSIA: A CALL FOR HELP.

ONE does not think of martyrdom in connection with Unitarianism now-a-days, but that is only because we know so little of our fellows in lands where martyrdom is still an every-day event. Neither, perhaps, do we associate the idea of Unitarianism with the name of the country which is supposed to be dominated by the priestcraft and superstition of the Eastern Church. Yet the plain fact is that at this moment, while we pursue our work and worship in freedom and ease, thousands of Russian Unitarians are giving up their lives in testimony to the simple truths which they hold in common with us. In Russia, to be a Unitarian and a poor man (wealth makes modifications into which we need not now enter) means ultimate martyrdom, in a more or less literal sense. If the heresy is well concealed, it may bring only damaging suspicion on the part of the ecclesiastical branch of the bureaucracy; if it is openly avowed—above all, if it become contagious and practical,—there is hardly any length to which the authorities, civil and clerical, will not go in the endeavour to stamp it out. There is no more absorbing chapter in the history of modern religious development than that which tells how the simple *mujik* has revolted against a tyrannous orthodoxy, and, all pains and penalties notwithstanding, has set up the torch of free thought in the darkest corner of the Western world. Some day soon we hope to tell that story at length; now we write with a particular case in view. The names of two of the older heretical sects of Russia—the Dukhoborts and Molokani—and one of more recent growth—the Stundists—have become well known in England. All these are rationalists, anti-ritualists, interpreting Christianity in a purely spiritual sense; condemning icons as idols, holding their simple services, which consist of the 'Lord's Prayer,' Scripture readings, psalm singing, and simple addresses, in their homes when allowed, or, when forbidden, in barns, and even out on the open prairies. Some of our readers will, perhaps, remember

a report on the Dukhobortsi, written, after a series of specially abominable persecutions, by a commissioner sent to their place of exile by Count Tolstoi, and published in the *Times* in October, 1895. M. LEROY BEAULIEU well describes their kind of mystical Unitarianism as 'probably one of the boldest efforts of untutored popular thought.' Small as it is, it is one of the few distinctly promising currents of Russian life; and for noble devotion it is an example to all those who rest on the laurels of a successful heresy, as though the battles of the spirit are all fought and won. The very name of the Dukhobortsi—soldiers or wrestlers of the spirit—sets up another standard.

Thanks chiefly to Count Tolstoi, we know something of their present state, in spite of all the efforts of the camarilla of the Tsar and his chief inquisitor, M. POBEDONOSTSEFF, to hide their black deeds. 'There is only one way,' said Count Tolstoi, in introducing his commissioner's report, eighteen months ago, 'to help the persecuted, and, above all, the persecutors, who do not know what they are doing—namely, publicity. In Russia this article would not be allowed by the censor, therefore I address myself to you. . . . There is no shadow of doubt about the essential facts of this report—namely, that the Dukhobortsi in various parts have been many times cruelly tortured, that a great part of them have been imprisoned, and that more than 450 families have been quite ruined and expelled from their homes, only because they objected to act contrary to their religious belief.' Now we hear, through *Free Russia* and other sources, that several thousands of these co-religionists of ours, settled in the Caucasus, are in a state bordering on starvation. Exiled to small villages of an alien race, with no occupation but that which their unwilling and poverty-stricken hosts can give them, disease is finishing the dreadful work which chronic want of food had begun. At the same time, the more distinguished and capable spirits among this unhappy people are being broken by confinement and flogging in civil and military prisons.

Can we do anything for them? For the bravest and worst cases, perhaps not, although, as Count Tolstoi said, there is always hope in publicity. But, for the hungry rank and file, especially the women and children, Count Tolstoi has found a channel for charity; and he is now appealing, through three of his lieutenants, for the practical sympathy of humane people all over the world. We echo that appeal most heartily, and without scruple, even in this year of many appeals to English generosity; and if any of our readers feel that that would make it easier for them, we shall be glad to undertake to forward any sums sent us for the purpose. We should ourselves like to see something more than this alms-giving attempted. The Quakers and the Baptists have sent successful missions to Russia in past years. Here is a clear call to us. The question is one

less of money than of personal zeal. We throw the suggestion out for private consideration; public debate would defeat its own aim. G. H. PERRIS.

THE MEMORIAL TO LORD SALISBURY.

WE give below the list of names of our ministers who signed the memorial printed in last week's *INQUIRER*. We are heartily glad to be assured that it contains the names of adherents to various political parties, and that among those who have not felt able to sign it there was no lack of sympathy for the victims of Turkish misrule. We have ourselves received four letters more or less adverse to the sentiments of the memorial; two of them, we regret to say, by writers who are not able to distinguish between a national protest and a party manœuvre. It is refreshing to observe that the very large body of delegates to the Free Church Conference, representing a number of ardent Unionists as well as others, were unanimous this week in passing a resolution expressing similar sentiments. The names of the signatories are as follows:—

William Agar, Dendy Agate, E. Allen, Frederic Allen, Alfred Amey, D. Amos, Joseph Anderton, Edgar Solly Anthony, Richard Acland Armstrong, Alex. Ashworth, W. E. Attack, H. Austin, Lindsey T. Badcock, C. D. Badland, Ramsden Balmforth, J. B. Barnhill, John Barron, Ambrose Bennett, John Bevan, William Binns, John Birks, William Birks, J. W. Bishop, J. Fulton Blair, E. H. Bollard, T. Bond, J. Boughey, W. Copeland Bowie, S. Sidaway Brettell, J. A. Brinkworth, T. B. Broadrick, Stopford A. Brooke, Walter H. Burgess, Samuel Burrows, W. G. Cadman, J. Estlin Carpenter, G. Carter, T. Carter, Andrew Chalmers, John H. L. Christien, William Alfred Clarke, William Joshua Clarke, C. C. Coe, J. M. Connell, Benjamin Chas. Constable, James Crossley, John Armstrong Crozier, E. M. Daplyn, Henry Morgan Dare, John Davies, John Hathren Davies, D. Davis (Evesham), D. Davis (Southampton), J. Tyssul Davis, V. D. Davis, Peter Dean, Henry Enfield Dowson, W. H. Drummond, Michael S. Dunbar, Henry Eachus, W. H. Eastlake, T. E. M. Edwards, Thomas Read Elliott, H. W. Ellis, John Ellis, E. D. Priestley Evans, George Evans, George Eyre Evans, J. Gwenogvryn Evans, Thomas Bowen Evans, J. A. Fallows, Alexander Farquharson, Silas Farrington, J. Felstead, John Fox, T. W. Freckleton, Frank K. Freeston, Edgar Innes Fripp, James B. Gardner, Joseph Geary, Thomas A. Gorton, B. Kirkman Gray, J. Hanson Green, W. Griffiths, James L. Haigh, James Hall, James Panton Ham, Charles Hargrove, Joseph Harrison, William Harrison, A. Harvie, Henry W. Hawkes, Harry E. Haycock, George Heaviside, Alex. C. Henderson, Brooke Herford, Robert Travers Herford, William H. Herford, George Dawes Hicks, George Hill, H. Hill, Rowland Hill, Ernest A. Hillier, Joseph Crowther Hirst, Charles A. Hoddinott, E. Rattenbury Hodges, Alfred Muller Holden, William Holmshaw, Peter Holt, Alfred Hood, William George Hope, John Howard, Lawrence Pearsall Jacks, William James, William Jellie, Thomas J. Jenkins, S. Jenkinson, E. Ceredig Jones, Francis Henry Jones, L. Jenkins Jones, Rees Cribin Jones, Thomas Lloyd Jones, W. J. Jupp, John Farmer Kennard, James Kennedy, R. Maxwell King, James Carter Knapton, George Knight, William Henry

Lambelle, R. H. Lambley, Alfred Lancaster, George Lansdown, George W. Lewin, Herbert M. Livens, John Briggs Lloyd, Walter Lloyd, Edward William Lummis, Richard Lyttle, John McDowell, W. G. Marsden, T. Lethbridge Marshall, John Joseph Marten, William Mason, William Mellor, Herbert V. Mills, J. Morley Mills, Frank E. Millson, J. Knowles Montgomery, John Moore, Philemon Moore, J. S. Mummery, A. E. O'Connor, John Collins Odgers, A. Ernest Parry, Edward Parry, George Andrew Payne, Iden Payne, Charles Peach, John Arthur Pearson, George Pegler, Harry S. Perris, Henry Woods Perris, W. J. Phillips, Samuel C. Pinkerton, Joseph Pollard, W. W. Chynoweth Pope, Charles T. Poynting, S. Gardner Preston, W. G. Price, Priestley Prime, G. C. Prior, Henry Rawlings, R. Stuart Redfern, Frederick Teasdale Reed, Francis Revitt, Walter Reynolds, George Ride, Thomas Robinson, Charles Roper, J. Ruddle, Adam Rushton, Edward Thomas Russell, Harold Rylett, George St. Clair, Lawrence Scott, Thomas Wilson Scott, W. Rose Shanks, T. R. Skemp, John George Slater, A. Cobden Smith, Arthur Leslie Smith, George Henry Smith, H. Bodell Smith, J. Kertain Smith, Henry Solly, Henry Shaen Solly, Thomas P. Spedding, Francis William Stanley, William Stoddart, Christopher J. Street, James C. Street, Sydney H. Street, James Edmund Stronge, W. Geo. Tarrant, Hugon Seaward Tayler, James Taylor, John Taylor, E. L. H. Thomas, Frederic Thomas, Halliwell Thomas, Jenkyn Thomas, Thomas Thomas, T. Arthur Thomas, David Thompson, Samuel Thompson, Charles Thrift, Arthur William Timmis, John Toye, Charles Travers, William Lydon Tucker, W. F. Turland, Alfred Turner, Charles Barnes Upton, G. Hamilton Vance, Joseph Wain, Benjamin Walker, John Henry Weatherall, Alexander Webster, Charles Henry Wellbeloved, J. Morgan Whiteman, Philip Henry Wicksteed, D. J. Williams, Francis Haydn Williams, Lewis Williams, Nestor R. Williams, S. Fletcher Williams, A. H. Wilson, Joseph Wood, William Wooding, Alfred William Worthington, Jeffery Worthington, John James Wright, Isaac Wrigley.

THE CRETAN CRISIS.

CONGREGATIONAL RESOLUTIONS.

Birkenhead.—After service last Sunday morning the Charing Cross Unitarian Congregation passed the following resolution on the Cretan Crisis, a copy of which was forwarded to the Marquis of Salisbury:—'That this congregation, worshipping in the Charing Cross Unitarian Church, Birkenhead, has heard with shame and indignation of the part taken by the British Fleet against the Cretan and Grecian forces in Crete; and hereby solemnly protests against any further use of the moral and material power of England to bolster up the tyranny of the Turkish Empire.'

Blackpool.—The Rev. W. Binns gave unmistakable utterance of his views on the latest development of the Eastern Question at the Unitarian Church, Blackpool, on Sunday evening. In order to understand the true position of Greece and Turkey with regard to Crete, he reviewed some of the services Greece had rendered to Europe. Greece had been the prolific mother of every kind of European and American life and civilisation. We owed to Greece the greatest monuments of sculpture, the greatest marvels

of architecture, and the inspiration of modern art and literature. The very Stoics and Epicureans with whom Paul talked in the market place at Athens, all had their representatives in modern Europe and modern England. Why, Oxford and Cambridge, and all the universities of the old and new world, were the modern children of ancient Athens. It was in the fourteenth century that Greece, and all Turkey in Europe, and the whole of the eastern empire, with its capital at Constantinople, fell under the sway of Turkey. In 1821 Greece rose to break the Turkish chains. Unwilling Europe, and still more unwilling Turkey, had to bow to the indomitable courage which had arisen in Greece. Latterly England generously gave the Ionian Islands back to Greece; but Crete was still left under the rule of the Turkish oppressors. Greece and Crete left to themselves would drive all the troops of Abdul the Damned out of the Island. The Concert of Europe blocks the way. Of the six Powers composing that Concert, England, France, and Italy ought to be ashamed of themselves—and largely, they are. As a liberty-loving people we cannot continue in the wicked partnership into which we have been betrayed by the vacillating policy of our rulers. Let England at once openly withdraw from that concert, which is only a concert in appearance, but not in heart. No doubt the Government has good intentions, but Hell is paved with good intentions. Let us get rid of these paving stones. Let good intentions be carried out into good actions, and good actions into doing righteousness, and accept the consequences.

Coventry.—After the evening service on Sunday the following resolution was unanimously passed:—‘That this meeting of the congregation of the Great Meeting-house records its indignant protest against the employment of the British Fleet by the Government to coerce the Greeks and Cretans in the interest of Turkey.’

Darlington.—On Sunday evening the following petition to the Marquis of Salisbury was signed by members of the congregation of the Darlington Unitarian Church:—‘That your memorialists have heard with shame and indignation of the part taken by the British Fleet against the Cretan and Grecian forces in Crete, and implore your lordship to give expression to the determination of the English people that the moral and material power of this country shall no longer be lent to the sinister policy of propping up the tyranny of the Turkish Empire; but shall be decisively exercised in the interests of humanity and civilisation.’ In the morning, speaking from the words, ‘In your patience ye shall win your souls,’ the Rev. J. H. Weatherall (pastor), said—‘For the nation its standing firm, its patience, may oftentimes seem a task too great when nice considerations of balance and power and agreement among other nations recommend a policy of tyranny, or the interests of commerce seem to require a suspension of the laws of righteousness. But there is no law of righteousness which applies to the individual which does not apply as stringently to the nation, the collection of individuals. The guilt ought not to be an easier weight because the ballot is secret and the franchise wide. For England as a nation freedom is an article of her religion. The “august mother of free nations” has forgotten herself if she seem to be on the side of oppression. She must not turn back from being herself

free. The fiery trial is on her now. If now she shrinks impatiently away, fails to stand firm for righteousness, England may live on, but that for which most she stood—the soul of the nation—must perish in shame. But the side of righteousness is the side of God, and soon or late God’s side wins.’

Iminster.—Several members of the congregation signed a memorial to Lord Salisbury, on Sunday last, in effect imploring him to give expression to the determination of the English people that Greece shall not be attacked by our forces, and that Turkey shall no longer be tacitly encouraged to pursue her abominable treatment of the Christians that are placed within her power; also, that Crete shall be relieved of the presence of Turkish troops, and be allowed to choose for herself as to how she shall be governed. A sermon on the subject was preached in the morning by the minister, who took occasion to express sympathy with the Greeks on their promptitude and courage in recent events.

[The above list could be made much longer, but will suffice, in addition to the list of ministers who have signed the memorial, to show the feeling of our people at this crisis.—ED. INQ.]

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER’S NAME; and all private information should be accompanied by the name and address of the sender.]

THE EDUCATION BILL AND SOCIALISM.

SIR,—The writer of the article under this heading, in your issue of Feb. 27, has, without intending it, so seriously misrepresented Socialists that you will, I am sure, allow me a word of protest. The Socialist claims that, *being a worker*, he is a creator of wealth, but that owing to our present commercial system the wealth he creates goes into the wrong channel. He proposes, therefore, to give all the wealth he creates to the community instead of to an individual employer, and out of this fund, which *he himself provides*, to have his children properly clothed and fed. The Government proposes simply to *take*. The Socialist proposes to *give* far more than he would take. The Government would take for a *sect*. The Socialist would give to the community for the community, and would welcome popular representation and control.

EDWD. C. SAPHIN.

107, Boston-road, Hanwell,
March 3.

UNITARIANS AND CONGREGATIONALISTS.

SIR,—I daresay many have been surprised at the attitude taken up by the *Christian World* with reference to the question of the theological differences between Congregationalists and Unitarians.

To my mind the most remarkable feature of the controversy is the way in which the Editor of that paper has misconceived the meaning of Mr. Page Hopps’s admirable letters in its columns. Nothing seems to me clearer than that what Mr. Page Hopps tries to point out is that the theological differences between the two bodies are very narrow, and that Congregationalists are more and more taking up to-day the position which Unitarians have so long assumed. But this is not saying that Unitarians have brought

about their conversion. He simply draws attention to the fact that the differences of theological opinion in the two bodies are *much less* than some would have us believe. He tried to point this out again in his letter last week, but in vain, for it is easy to gather, from the short paragraph on Swedenborg’s writings in ‘Notes by the Way’ in this week’s *Christian World*, that the misapprehension I refer to is still laboured under.

If Swedenborg taught the perfect Unity of God, advanced views of Atonement, and rejected the belief in an eternal hell, etc., all honour be to him as a pioneer of advanced liberal thought; but I believe I am right if I assume that the mass of the Congregationalists to-day agree with Swedenborg in his views on nearly all (if not all) these vital points, and I am quite sure Unitarians would. I can, therefore, only add that ‘Things which are equal to the same thing are equal to one another’; consequently, I fail to see where Mr. Page Hopps is wrong, as the Editor of the *Christian World* endeavours to represent him.

W. SHARPE HARLE.

Cheltenham, Feb. 27.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

THE annual meeting of this Association was held in the Memorial Hall, Manchester, on Tuesday last, March 9. Tea and coffee were served from 6.15, and the chair was taken by the President, the Rev. P. M. HIGGINSON, M.A., at 7 p.m. A very interesting Report was submitted to the meeting. Although it does not record the initiation of any new work, it is a record of steady progress in Forward Movement matters, and of an unusual amount of activity in connection with some of the older causes. During the past year the governing body met five times, and the executive six times, while in addition frequent meetings of various sub-committees have been held.

The reports of the churches indicate remarkable activity. At Middleton a highly successful bazaar had been held, with the proceeds of which, together with subscriptions, a debt of £600 has been wiped off the church, its interior has been improved, and a fund for a new organ has been started.

By similar means the friends at Moss Side have liquidated their mortgage of £350, have fully repaired their building, suitably decorated its interior, furnished it with new heating apparatus, and, in addition, have invested a substantial sum as the nucleus of a building fund for their church, which they hope to erect in a few years. At Oldham-road the sum of £523 was raised by similar efforts. Bazaars or sales of work, all of a more or less successful character, have been held at Dob-lane, Pendleton, Platt, Sale, Upper Brook-street, etc., and indicating the earnestness and co-operation which are prophetic of increased usefulness and strength. The Revs. J. A. Pearson, James Forrest, M.A., and Charles Peach have been cordially welcome as members of the governing body upon their settlements at Oldham, Sale, and Upper Brook-street respectively. During the year the beautiful little chapel at Sale was destroyed by fire; but the congregation have pluckily made the best of their trouble, and have determined to have their building complete once again as soon as possible.

Special week-evening devotional services

have been held at a number of the churches, in connection with which the Rev. V. D. Davis, B.A., most kindly gave his valuable help; and in order that a spirit of fraternity might be fostered amongst the churches, and a more complete interchange of pulpits might be secured, most of the ministers agreed to the pulpit exchanges on Mission Sunday being made officially. This is surely a step in the direction of unity and strength in organisation.

That portion of the report referring specially to the Forward Movement was very gratifying. The Revs. Dendy Agate, B.A., and W. H. Burgess, B.A., had both renewed their engagements as missionaries. At Chorlton-cum-Hardy the average attendance remains about the same; but the offertory and congregational contributions improve. Besides bearing the cost of supplying the pulpit in the evening, and raising £100 19s. 11d. towards their building fund, they also paid £25 last year towards expenses of the Forward Movement. They have undertaken to provide a £500 stall at the forthcoming bazaar. Being the oldest and strongest of the new Forward Movement Churches, they invited the members and workers of the other Forward Movement Churches to a soirée at Chorlton. Nearly 200 persons attended, and it was highly successful.

At Heaton Moor there is an increase of four members on the roll. £35 has been paid to funds of the Forward Movement, and a stall of £250 promised at the coming bazaar.

The cause in Urmston is flourishing; all departments steadily growing; average attendance increasing—so also the Sunday-school, and the friends there are endeavouring to raise a stall of £500 for the bazaar. Nearly £67 was raised for current church expenses during the past year.

In some respects the cause at Bradford is the most interesting and encouraging of them all. At the end of the year there were 196 scholars and 18 teachers on the roll; while for the whole year the average attendance had been 157 scholars and 12 teachers. The attendance at evening service is between 60 and 70, and 37 members have become enrolled. Nearly £40 was contributed by the congregation during the year, which is surprising to those who know the character and social condition of the neighbourhood. They are uniting with the Gorton friends in providing a stall for the bazaar.

The report contains an interesting paragraph regarding this great bazaar, which aims at raising the sum of £10,000 to 'assist in providing school chapels with open trusts at Chorlton, Heaton Moor, Urmston, and Bradford; to maintain and develop missionary work, and for similar purposes.' It is to be held in November next, and all receipts will vest in the governing body, to be appropriated at its discretion, with special reference to evidence of local effort and self-sacrifice. The work in connection with this bazaar is proceeding with a swing, and there is every prospect of a handsome result being realised.

A very interesting report was submitted by Miss Evans, secretary of the Postal Mission, showing what a grand and useful work the committee of ladies are doing in sending our literature to inquirers, and conducting correspondence with them. They, as usual, received applications from all parts of the world; there being in 1896 as many as 374 new applications. These ladies meet fortnightly for the dispatch of literature, and for

the conduct of correspondence; and all their work, including advertisements and postages, only cost £21 9s. 8d. for the year!

The TREASURER's report showed an increase in church collections for the year, and the subscriptions have been well maintained. The Association pays its way; although its expenses of all sorts last year amounted to nearly £800, there is no deficit. This desirable state of things demands unflinching loyalty and continued generous support; but, surely, an Association is certain of all this when it can show such satisfactory results and achievements.

The PRESIDENT moved the adoption of the report and the treasurer's accounts, and in the course of his remarks referred to the excellent work the missionaries were accomplishing. It had been impossible for him to visit the churches at the Sunday services; but he had attended seven out of the nine week-evening devotional services which had been held, and which, although not numerous attended, were successful in the impressions made upon those present. In the Rev. V. D. Davis they had a preacher of deep spiritual insight and devout utterance, and he hoped that another year more of the churches would show the desire for such spiritual refreshing. He had paid many visits in connection with bazaars and sales of work. There were some who had doubt as to the desirability of making these a regular source of income; but they were effective for occasional emergencies, for they give opportunity to many who, although they cannot give much, yet can help in this way. Just now, too, real sacrifices are being made by some of the local churches in postponing their own individual efforts in order to throw their undivided resources into the great bazaar which is to be held in the autumn. One word of caution he would give regarding the undertaking. There are differences of opinion not only as to the propriety, but also to the righteousness, of such means to build churches. Let them credit those who stand aloof with as much conscientiousness as we claim for ourselves. In their prohibition of raffling they acknowledged there were means which no end can justify, and he trusted this would be loyally observed, and that thoughtfulness and self-control would be exercised. They must adopt no means unworthy of the great end in view; but their churches should be built upon the one foundation of a true Christian self-sacrifice, and should be in every respect such as they can ask for God's blessing upon them. Mr. HIGGINSON referred sympathetically to the loss sustained by the Sale congregation, and in laudatory terms expressed appreciation of the labours of the Postal Mission.

Mr. JOHN DENDY seconded, and the resolution was adopted. The Rev. W. G. TARRANT, who attended as representative of the Executive Committee of British and Foreign Unitarian Association, dealt with the numerous interesting features in the report, especially congratulating the Association on the prosperity of the newly-founded congregations, and the enterprise shown in connection with the grand bazaar, which he trusted would be a great success. He also warmly commended the continuance of the devotional services, for he felt they supplied a great need in the churches; and he especially urged that the younger members should, if possible, be drawn to such services. The great usefulness of the Postal Mission work

was, he said, brought home to him frequently by correspondence and personal testimony. Mr. Tarrant proceeded to speak of the work of the British and Foreign Unitarian Association, and concluded by emphasising the imperative need for religious work such as theirs.

The next speaker was the Rev. W. H. BURGESS, B.A., Assistant Missionary at the Forward Movement churches. He said that nothing gave him greater heart than the expressed sympathy of his brother ministers and the ready help of the laymen of the district. Referring to the ideal which the Association had set before it, he referred to the varied work it was interestedly and effectively doing not only in connection with the new cause, but also with the older ones. He emphasised the need for buildings of their own at the new centres, if the work was to be thoroughly and efficiently done; and referred to the great unrest in the churches around them, which indicated so definite a trend in the direction of their own theological position, and which made their responsibility all the greater.

A discussion took place as to the propriety of considering a resolution on the Cretan question, notice of which had been given by the Rev. C. Peach. Ultimately the resolution (which was in terms closely similar to those given in last week's INQUIRER) was passed *nem. con.*

The business terminated with a hearty vote of thanks to Mr. Davidson and the Upper Brook-street friends for their excellent programme of music, and also to the president for taking the chair that evening, and for the efficient discharge of his duties during the past year. The PRESIDENT then brought the proceedings to a close with the benediction.

LIVERPOOL LETTER.

A GOOD winter's work does not necessarily furnish much to write about. The publication of Mr. Armstrong's new book, 'God and the Soul,' concerns the whole country, and not our district specially, although we may be allowed a special sense of thankfulness that in our midst is exercised the ministry of one who can speak with such directness and such convincing and sustaining power of the deepest things of the religious life. The burden of the Armenian tragedy, the present painful anxiety about Greece, the Indian famine, and the scandal of the Government's pseudo-Education Bill, have affected us not less than others, and this last has called out our newly-formed Ninety-six Club into action.

The Eighty-eight Club is now an old institution, as warmly appreciated as ever in its pleasant office of bringing the ministers of the district and a number of the leading laymen of our churches together at stated times for dinner and after-dinner conference. Last year a number of our younger laymen showed their sense of the value of such an institution by forming with the ministers a similar club, called the Eighty-eight, after the year of its foundation. But the younger club has added a more vigorous element to its constitution, holding, not only four regular dinner meetings in the session, but reserving to its committee liberty to summon business meetings at any time, for further deliberation, and for taking action on any subject, as may be determined.

Last week the club met to consider further the Education question, which had been discussed at the last dinner, and decided that a public meeting of protest must be

held in Liverpool. The Council of the Evangelical Free Churches of the district had taken no lead, although they would have seemed the natural body to act. But they exclude from their union, on account of heresy, one of the strongest Nonconformist ministries of the city, who would best have led them right on this matter. Failing any larger public body, the Ninety-six Club was prepared to undertake the responsibility of organising the protest meeting; but, happily, the Liberal Federal Council have moved, and the members of the Ninety-six have had the satisfaction of throwing their energies and enthusiasm into the work of the meeting as ready auxiliaries of the Council.

Our local Total Abstinence Society has been very active lately in the person of one of its members, Mr. J. H. Burroughs, who has been round to nearly all the schools of the district with his lantern and the illustrated lecture on 'Some Temperance Pioneers,' provided by the Essex Hall Temperance Association. The slides are capital, and afford an opportunity for plenty of interesting talk, which can be adapted to different audiences without following too closely the written lecture which is sent down with them.

The building of the new church for the Renshaw-street congregation is now so far advanced that one can see the form of the ground plan, and begin to dream on the rising walls of what the completed church will be like. The site is on the northern border of Sefton-park, just across Ullet-road, a mile from the Ancient Chapel of Toxteth, nearly two miles from Hope-street church, and half a mile as the crow flies from Greenbank. The new church will be in interesting company, being almost next door to St. Agnes', a High Anglican Church, and not far from a large Roman Catholic Church, while Ian MacLaren's church is not a quarter of a mile away. The densely peopled district of Smithdown-road and of Wavertree is within easy reach, if the congregation in their new abode are fired with fresh missionary zeal.

The church looks now as though it would not be too large, and would have no dreary, vacant spaces. It is simple in form, so that all the congregation will be gathered into one body, facing the chancel and the pulpit, until there is need for a gallery at the south end. Some form of Gothic is already shown in the base of various columns; but these are in the structure of the walls, not breaking up the main body of the church. The exterior is in red brick; the interior of stone. At the south end part of a polished granite column is already in place. There is an admirable vestibule, forming the main entrance on the south, facing Ullet-road. East of the chancel there will evidently be an ample vestry, and also a council room, or library. This, at least, is what an uninitiated visitor imagines from what can already be seen on the spot. It looks now as though 1898 would be the year of opening.

The present Renshaw-street Chapel was built in 1811, the successor of two other chapels, the earlier of which dated from 1688, and, with a history, if one may reckon the Ancient Chapel, the venerable mother of them all, going back to quite early in the seventeenth century. In 1863 Renshaw-street Chapel was enlarged and renovated, and at the re-opening a sermon on 'The Witness of the Spirit' was preached by the Rev. J. H. Thom, the minister. 'You have now,' he said, 'perhaps, provided against further external change for an indefinite period. You have sought to satisfy one at least of

the indispensable requirements for a still and receptive frame; but the time must come when this will be felt not to be enough, when, in the sanctuary of worship, you will need more than to listen at ease; when the spirit of prayer, seeking to feel very near to God, will take advantage of every natural help, and desire, as far as may be, in the forms that surround you, a presence and a power akin to those which calm and raise our souls in the temple not made with hands. And when that time comes, you will preserve on this ground, or you will take with you elsewhere, as sacred household things, the memories and memorials of our sainted dead—and, with a great company of invisible spirits for fellow-worshippers, be able to feel that next in privilege to living for a heavenly future is the living from a true and noble past. Meantime, may we be growing rich in this holy power; keep the trust committed to us; and adorn the doctrine of God with every ornament of grace His spirit opens on each age.' Since those words were spoken more than a generation has passed, and now the change which they foreshadowed is about to come. The new church aims to embody some of those forms of beauty which speak in silence to the devout spirit; and, undoubtedly, the memories and memorials of the elders in the church, and their noble principles, will be cherished by the congregation in their new home.

V. D. D.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Tuesday Morning.]

Bolton District Sunday School Union.—The quarterly meeting of this Union was held in the Unitarian schoolroom, at Chowbent, on Saturday, teachers and friends assembling to the number of about 100. At the meeting after tea, the Rev. John Moore, of Hindley, took the chair, and the Rev. J. J. Wright gave an address on 'The best method of using the lantern in Sunday-school work,' the practical suggestions made being illustrated with a series of excellent slides, shown by Mr. Gregory. At the discussion afterwards, there was a general feeling that the use of the lantern in Sunday-school work, in the manner described, might well be extended more widely.

Chatham.—The anniversary services were commenced on Wednesday, Feb. 17, which was 'the Children's evening.' Miss Marian Pritchard ('Aunt Amy') presided, supported by the Rev. Frederic Allen. Miss Pritchard presented the Sunday-school prizes, and delivered a short address to the children, thanking them for their last year's subscription to the *Young Days'* cot at the Winifred Home, which amounted to £4 1s. 6d. Mr. Allen then presented Miss Edith Taylor, who is leaving the school, with which she has been connected for ten or more years, with a morocco bound volume of Mrs. Browning's poems, given by her fellow teachers. Afterwards 'Aunt Amy' addressed the scholars and parents from the pulpit. In conclusion, the pastor spoke briefly of the progress of the past year.—On Sunday, Feb. 21, the anniversary sermons were preached by the Revs. Frederic Allen and S. Fletcher Williams, the subjects of which were 'Our Message to Men,' and 'The Old Faith and the New.' Following the special services of Sunday, there were on Wednesday evening, the 24th, the annual tea and public meeting, at each of which there was a large attendance including visitors from London, Woolwich, Maidstone, and other parts. The Rev. S. Fletcher Williams, president of the Provincial Assembly, occupied the chair, supported by the Rev. Frederic Allen (minister of Chatham, and secretary of the Provincial Assembly) Rev. L. Jenkins Jones (of Woolwich), Rev. J. B. Barnhill (of Maidstone), Rev. B. J. Salomons (Jewish Rabbi, Rochester), etc. The Chairman heartily congratulated the church and the minister upon the very excellent work which was being done by them. He was glad to learn that the recent sale of work had realised upwards of £40, which had been expended upon various needed improvements in the church and Sunday school. The library which they possessed, consisting of more than 800 volumes, of

which many were wisely selected by the Rev. Frederic Allen, was of great value. Years ago a Sunday-school library had usually been made up almost entirely of what were known as 'goody-goody' books; but these had, he was pleased to know, gradually become less and less prominent, and their places filled by a new literature of a much more elevating kind. In some wise advice to the young upon reading, he observed that, enthusiastic lover as he was of outdoor sports—being himself an old oarsman and cricketer—he sometimes feared that there was a great danger of the culture of the mind being neglected. It was encouraging to find that it was not so there. From what he had learned of their doings it appeared to him that this church was very actively fulfilling the duty of a church to the young. The great work of a church was the spread of the kingdom of God on the earth. It existed for the promotion of true brotherliness, and there was no other institution that did so much to bring it about. The intellectual and moral were only its concern so far as they were conducive to a higher spiritual life. The old law and the gospel were for the making of noble men and of true women. The Unitarian Christian Church was fulfilling these objects as fully and as nobly as any other of the Christian churches. The Rev. Frederic Allen voiced the thanks of the church to the visitors and to his ministerial brethren from a distance, to whom they desired to accord the warmest of welcomes. The Rev. Jenkins Jones replied on behalf of the Woolwich church, and congratulated the community at Chatham upon their beautiful church, the bright services, their organisations for work in various religious and social movements, and upon the vigour which they manifested in relation to every undertaking. The Rev. J. B. Barnhill, of Maidstone, and the Rev. B. J. Salomons, Rabbi, of Rochester, also addressed to the meeting encouraging and congratulatory words. During the evening Mr. H. T. Leonard sang a solo, and Mr. Fred Daniels played two clarinet solos, with organ accompaniments by Master Ernest Daniels.—The offertories on the 21st and 24th were in excess of the previous year, in addition to which the sum of £3 2s. 8d. has been sent to the mayor for the Indian Famine Fund.

Edinburgh: St. Mark's Chapel.—On Sunday evening last, the Rev. R. B. Drummond lectured on 'The Claims of India.' Having dwelt at some length on the appalling nature and great extent of the famine, he pointed out that the starving Hindus had claims upon us, not only as our fellow-creatures, but as a branch of the same great Aryan race to which we ourselves belong, and as subjects of the empire. Collections were taken in aid of the Indian Famine Fund, the amount realised being about £6.—The members of the Literary Association held their concluding meeting on Monday night, when Mr. Drummond contributed readings from the works of Dickens and Thackeray.

Exeter.—On Wednesday, March 3, Miss Stewart's pupils, some twenty in number, appeared before a large audience in the vestry-room of George's chapel, South-street, in one of the numerous entertainments which they have lately given. At the close of the evening the Rev. T. W. Chignell thanked Miss Stewart for affording members of the congregation a pleasant evening.

Glasgow: St. Vincent-street.—The first of a series of special services was held in St. Andrew's Hall last Sunday evening. There was a large congregation of 1800 people. The music was led by an orchestra under the conductorship of Mr. Cole. The Rev. A. Lazenby preached, taking for his subject, 'Is Life Worth Living?' At the close of his sermon he referred to the attitude of the Government towards Greece and Crete, and after the service a petition on the lines of that which appeared in *THE INQUIRER* last week was very numerously signed. Copies of the same petition had been signed after morning service at St. Vincent-street, and afternoon service at St. Mungo-street.

Huddersfield.—The annual meeting of the members of the above church was held in the schoolroom on Monday evening, March 1, Mr. W. H. Dyson in the chair. The report presented by the Committee showed a slight increase of membership during the year. The various institutions in connection with the Church are working very satisfactorily. During the winter, lectures have been given in the schoolroom by the Revs. E. C. Jones, J. H. Green, and Messrs. Edwin Sykes, G. C. Orrah, and O. Balmforth. A course of Sunday evening discourses, explanatory of Liberal Christianity, has been given by the minister, the last of which dealt at length with the inconsistency of Nonconformists in excluding Unitarians from the local Nonconformist Council. During the winter, a Young People's Guild has been started, at which the younger members of the Church have read papers on 'Robert Elsmere,' 'We Two,' 'The Pickwick Papers,' 'Fielding and Goldsmith,' and

'The Drink Question.' A lengthy discussion took place as to the best method of reducing the church debt, and it was proposed that the members should be asked to double their subscriptions for the current year, in commemoration of the Queen's Jubilee. The suggestion was unanimously adopted. The Committee intend to arrange for a special course of sermons, by eminent ministers, early next winter.

Ilminster.—Last Sunday evening, the Rev. A. M. Holden dealt with recent clerical correspondence in a local newspaper to the effect that reading of Scripture is altogether invalid unless accompanied by ever-present control and interpretation on the part of 'The Church,' etc., etc. This bold but familiar assumption has not been challenged from the pulpit by the 'Free Evangelical Churches' of the town, though they have lately joined a neighbouring 'Free Church Council,' from which, of course (and not entirely to their dissatisfaction), Unitarians have, as usual, been solemnly excluded. Here, as elsewhere, Unitarians are made to feel their isolation more severely than ever on all hands. However, they feel that that is not a matter of much weight.—On Sunday, Feb. 23, collections for the Indian Famine amounted to £7 7s. 1d. Appropriate sermons were preached by the minister.

London: Peckham.—The annual congregational meeting was held on March 9, Rev. G. Carter presiding. The report of the hon. secretary (Mr. W. J. Cooley) chronicled a loss, by death and removal from the neighbourhood, of twelve members, those in the latter class accompanying the notice of resignation by expressions of goodwill for the church. The losses were, however, counterbalanced by the accession of twelve new members, who would be welcomed by the minister in the course of the evening. The institutions affiliated with the church were steadily carrying on their work with little or no change in circumstances. The novelties of the year were an Adult Temperance Society, the Minister's Bible Class, and the issue of a monthly church calendar. The hon. treasurer (Mr. L. Cox) announced a deficit, due, to some extent, to the fact that among the members who had been lost were several whose social position enabled them to contribute liberally to the funds. Mr. Cox alluded to the responsibility the congregation had undertaken in the much-needed restoration of the church and school fabrics. Reports of the affiliated institutions were given by Messrs. Bredall, Sharman, and Shapley. The chairman said that perhaps the best summary of the position of the church was rather 'holding on' than 'getting on'—no matter, certainly, for depression under existing circumstances.

London: Stepney.—On Thursday night, Mar. 4, a special meeting of the weekly Praise and Prayer Meeting was held at College Chapel, at which nearly sixty persons, young and old, were present. Mr. David Martineau, who occupied the chair, Mr. W. Tate, who presided at the organ, and Rev. F. Summers gave devotional addresses. These, with three prayers in which all joined, three hymns, three anthems, and the chanting of the Lord's Prayer, formed the religious services of the evening.

Manchester: Upper Brook-street.—The Rev. Charles Peach preached upon Cretan affairs on Sunday evening last. At the close of the sermon, the congregation, which was an unusually large one, carried a resolution, by a unanimous standing vote, protesting against the threatened coercion of Greece.

Nottingham.—The annual parents' party in connection with the High Pavement Sunday-school was held on Shrove Tuesday, March 2. Upwards of 150 guests accepted the teachers' invitation to tea, which was taken in the boys' schoolroom, the arrangements being admirably carried out by Miss Hawksley, assisted by teachers and friends. Afterwards, in the girls' schoolroom, which was decorated for the occasion, Mr. W. Clark, the president of the Sunday-school, welcomed the parents, on behalf of the teachers, and an excellent programme, arranged by Miss Beech and Mr. W. E. Goddard, of duets, songs, glees, and a conjuring exhibition was given. The Rev. W. E. Addis delivered a short address, which brought a very pleasant evening to a close.

Poole.—On Monday evening a most pleasant evening was spent at the Hill-street Church, when the Rev. F. K. Freeston lectured on 'Our Calendar of Saints,' with fifty special slides, kindly shown by Mr. Warn's powerful lantern. The long list of pictures included John Biddle, E. Calamy, Josiah Wedgwood, W. E. Channing, Theodore Parker, J. Martineau, Lant Carpenter, etc., and several old Presbyterian buildings.

Rochdale.—A memorable congregational meeting was held in the Unitarian Church, Blackwater-street, on Sunday evening, Feb. 23. Mr. Martin Jackson presided. The Rev. T. P. Spedding (resident minister) had the gratification of announcing that certain gentlemen had written to him signifying their intention of making gifts which will be the

means of considerably enhancing the value and improving the appearance of the fabric of the church. He first stated that he had received from a gentleman formerly connected with the Clover-street congregation an offer to erect a stained-glass window at the west end of the north aisle. Later in the evening, Mr. Spedding read a letter from Mr. Robert Taylor Heape, of the Sparth, expressing his willingness to erect a porchway in the front of the church, and to alter the steps in the yard so as to improve the means of exit. A rough estimate of the cost of this work was £250. A letter from Mr. Richard Heape to Mr. Spedding was next read. It stated that, if agreeable to the congregation, he and his brother Robert (Mr. R. T. Heape) would be glad to put stained glass in the large west window. As the year 1897 was the year of the 225th anniversary of the opening of the first meeting-house of the Church, they proposed that the window should be erected to commemorate that event. His sister (Miss Heape) intended to commemorate the 'diamond jubilee' by making some addition to the church, at a cost of about £50. The congregation were further taken by surprise when, later in the evening, Mr. James E. Clegg, solicitor, and Mr. S. S. Clegg, his brother, intimated to the chairman their intention to put stained glass in the remaining window in the north aisle. Consequently, all the windows will now be filled with coloured glass. The total value of these gifts will be quite £800—probably considerably more. The announcements had been quite unexpected by the congregation, and the pleasure they gave was, therefore, much enhanced. The thanks of the congregation to the donors were expressed very heartily. It is hoped that these improvements and additions, or the greater part of them, will be completed before the Provincial Assembly comes to Rochdale in June. In view of that event, the congregation have authorised the committee to have the church thoroughly renovated, and, if necessary, to purchase a new heating apparatus.

South Shields.—The annual meeting of the congregation was held after evening service on Sunday last, the minister, the Rev. Joseph Geary, presiding. The secretary (Mr. W. H. Richardson) presented the annual report, which was agreed to. The Treasurer's balance-sheet showed that he had in hand £9 0s. 7d. on December 31 last. The election of officers and committee was then proceeded with, after which the meeting terminated.

Stockton-on-Tees.—On Wednesday, Feb. 17, the Rev. J. E. Stead, of Wigan, delivered a lecture in the schoolroom, on 'A Peep into Coal Land,' illustrated by lime-light views. Alderman Thomas Walton was in the chair.—On Wednesday, Feb. 24, the children of the Band of Hope, which was instituted by the Rev. W. H. Lambelle and Mr. D. R. Wright, had tea, after which they had prizes given for recitations, etc. During the evening, Councillor Whittle in the chair, the Rev. W. H. Lambelle, Mr. C. Bell, of Redcar, and Mr. D. R. Wright addressed the children and adults on temperance.

Trowbridge.—The annual congregational meeting of the Conigree Chapel was held on Monday, the Rev. R. H. U. Bloor, B.A., in the chair. The secretary's report and a satisfactory balance-sheet were read. Mr. Hawkins and Mr. Forman were re-elected treasurer and auditor respectively, and Mr. E. Taylor was appointed secretary in succession to Mr. George Scrine, resigned. Messrs. York and Rodway were elected new members of the chapel committee. In the discussion which followed, a committee was appointed to take steps to improve the musical portion of the services, and to arrange with the chapel committee to substitute the Essex Hall, or other appropriate hymn book, for the Martineau.

Warrington.—The Cairo-street Amateur Dramatic Society gave a delightful performance recently. There was a crowded audience. The pieces were capably enacted by Mr. Hill, Mr. Emmerson, Miss G. Allen, Miss Knowles, Miss Crosskill, Mr. Gerrard, Mr. John Monks, Mr. T. C. Hollingsworth, Mr. P. Rathbone, and Miss A. Knowles. The performances are spoken of with warm praise in the local press, which also mentions appreciatively the orchestra, conducted by Mr. George J. Allen.

Western Union.—The *Western Union Chronicle* testifies to a good deal of activity in this large district. Three interesting announcements are made. The first is that the Rev. C. Hargrove, M.A., of Leeds, has consented to spend next week in lecturing, at Bridport on Tuesday; Tavistock, Wednesday; Plymouth, Thursday; Devonport, Friday; at Bath on Sunday, 21st, and at Taunton on Monday, 22nd. The second is that the spring meeting of Devonshire ministers will be held at Crewkerne on Thursday, March 25, the preacher being the Rev. Priestley Prime. At the public meeting in the evening the Revs. H. S. Solly, M.A. (Bridport), J.

Worthington, B.A. (Taunton), and other friends from London, etc., will be present. Miss Tagart's visit in connection with the Three Towns' Postal Mission is now fixed for Wednesday, 24th inst. There will be a tea meeting in the schoolroom, Treville-street, Plymouth, and a public meeting after, when the president of the Central Postal Mission will give an address.

TO CORRESPONDENTS.—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from G. E. E.; E. C.; J. W.; F. C. S.; R. B. D.; A. W. K. G.; A. D. T.; C. J. T.; A. H. M.; W. A. C.; W. C. (thanks); J. S. B.; R. C. H.; T. L. W.; R. W.; F. E. M.; H. R.

OUR CALENDAR.

SUNDAY, MARCH 14.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGR HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. A. W. FOX, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.—'The Fast which God hath chosen.'
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'The Madonna'; and 7 P.M., 'No man liveth unto himself'; Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE; Evening, 'Pantheism.'
Lewisham, Unitarian Christian Church, High street, 7 P.M., Rev. W. CHYNOWETH POPE, 'Perfection in Religion.'
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., 'Rev. P. H. WICKSTEED, M.A., 'The Religion of Time'; and 7 P.M., Rev. H. RAWLINGS, M.A., 'Lessons from Lamennais.'
Mansford-street Church and Mission, Bethnal Green 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M., Mr. A. J. CLARKE; and 6.30 P.M., Rev. G. CARTER.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.; 3 P.M., Children's Service.
Stamford-street, Blackfriars-road, 11 A.M., Rev. W. CHYNOWETH POPE, 'The Mind of Christ'; and 7 P.M.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M. Rev. DR. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M., Rev. L. P. JACKS, M.A.; and 6.30 P.M., Rev. H. MCKEAN.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.

CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITMAN.
GRAVESEND, Medical Hall, Milton-street, 6.30 P.M., Rev. T. E. M. EDWARDS, 'The Cross of Christ.'
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. H. S. PERRIS, M.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN; Evening Sermon: 'Lord, teach us to pray.'
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.
NEWPORT, I.W., Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
OXFORD, Manchester College, 11.30 A.M., Rev. STOPFORD A. BROOKE, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 11 A.M. and 7 P.M., Rev. T. R. SKEMP.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.
WYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. S. JENKINSON.

CAPE TOWN, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. D. P. FAURE.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.

SUNDAY, MARCH 14, at 11.15 A.M., JAMES ALLANSON PICTON, 'Herbert Spencer's Doctrine of the Unknowable.'

DEATH.

LUPTON—March 5th, suddenly, in Paris, of syncope, Clara, wife of Henry Lupton, of Headingley, Leeds, aged 36.

PULPIT SUPPLY.—REV. W. BIRKS, F.R.A.S., 50, Campbell-road, Southsea.

THEOSOPHY.—Information can be obtained from General JACOB, Brooklands, Tavistock, Devon.

FAIR AT SEVILLA.—Select Party going to Spain for Easter would like three more members to join.—ALBITES, Midland Institute, Birmingham.

TWO DEVOTIONAL MANUALS, By the Rev. W. G. TARRANT, B.A.

DAILY MEDITATIONS. (THIRD EDITION.)

NIGHT UNTO NIGHT.

'VERY restful, very helpful, are the sweet blossoms gathered by Mr. Tarrant's hand. . . . And the little prayers that follow are full of gentle love and a still trust in God. . . . Many a difficult and tempted life will be helped towards God by . . . this tiny store of wisdom and spiritual grace.'—R. A. A.

'This excellent little work.'—*New Age*.
'A precious little book.'—*Coming Day*.

Price (each booklet), Leather, gilt edged, One Shilling; Cloth, red edged, Sixpence. Special terms for a dozen and upwards.

'THE INQUIRER' OFFICE; or BOOK ROOM, Essex Hall.

Crown 8vo, Cloth Gilt, 176pp. 3s. 6d. net, by post, 3s. 9d.

GOD AND THE SOUL,

An Essay towards Fundamental Religion,

BY

RICHARD A. ARMSTRONG, B.A.

PRESS NOTICES.

'It assumes nothing which the Agnostic can disturb, infers nothing which its premisses do not involve, and gathers into its results all the contents of Christian aspiration and experience.'—*Dr. Martineau*.

'It is an admirable book, both as regards thought and expression; and most of all as regards spirit.'—*Prof. R. Flint, D.D.*

'Among philosophico-theological works, a small volume, entitled "God and the Soul," by R. A. Armstrong, deserves notice as a clear and popular statement of the theistic argument as it stands today. Though the book is not intended for the advanced student, it is evident that Mr. Armstrong is himself well acquainted with the modern literature of his subject. His book is one in which a thoughtful reader will find much to interest him.'—*The Times*.

'The first half of this little book is a perfect model of subtle thought, apt illustration, lucid reasoning, and terse exposition.'—*Spectator*.

'Mr. Armstrong has a firm grasp of his great subject, and remarkable powers of expounding and enforcing what often is, in other hands, a deep and abstract argument.'—*Daily News*.

'This "Essay towards Fundamental Religion" is a quickening and constructive work.'—*Speaker*.

'The clearest, the brightest, the most helpful exposition of the fundamentals of Theism which it has been our pleasure to peruse.'—*The New Age*.

LONDON:

PHILIP GREEN, 5, ESSEX-STREET, STRAND, W.C.

THE BIRTH OF ISLAM.

A DRAMATIC POEM BY A. D. TYSSSEN,

Based on the Life of Mohammed,
But illustrating Modern Religious Thought.
PRICE, 2s. 6d.

T. FISHER UNWIN, 11, Paternoster-buildings, London, E.C.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

SIMULTANEOUS COLLECTIONS

In support of the work of the Association will be held on SUNDAY, 21st MARCH, in the following places of worship:—

Liverpool—Renshaw-street Chapel.
" Hope-street Church.
" Ancient Chapel of Toxteth.
Southport—Portland-street Church.
Birkenhead—Charing Cross Church.

The Collection was taken at Warrington on 28th February last, and the Collection at Gateacre will be held later in the year.

The ANNUAL MEETING will be held on WEDNESDAY EVENING, 24th MARCH, at the Unitarian Institute, at 8 o'clock.

Reports of the work at Crewe, Bootle, and Liscard will be presented.

RICHARD A. ARMSTRONG, President.

RICHARD ROBINSON, Treasurer,

11, Old Hall-street,

B. P. BURROUGHS, Secretary,

19, Sweeting-street.

FREE CHRISTIAN CHURCH, CLARENCE-ROAD, KENTISH TOWN, N.W.

SOCIAL AND LITERARY INSTITUTE.

On THURSDAY EVENING, MARCH 18th, 1897, a LECTURE will be delivered in the Schoolroom, by

THE LADY O'HAGAN

(Vice-President of the Society).

Subject—'The Aristocracy of Intellect as distinguished from the Aristocracy of Force and Wealth.' Chair to be taken by the Rev. ALEXANDER FARQUHARSON, at Eight o'clock. Admission free.

MANSFORD-STREET CHURCH AND MISSION.

The ANNUAL MEETING of Friends and Subscribers will be held at the MISSION, MANSFORD-STREET, Bethnal Green, on WEDNESDAY, MARCH 17th. J. F. SCHWANN, Esq., J.P., will take the Chair at 8.

Tea and Coffee at 7.

S. W. PRESTON,

J. CLASSON DRUMMOND, } Hon. Secs.

OLD MEETING, SIDMOUTH.

The Committee of this Chapel make an earnest APPEAL to the Unitarian public for assistance. The ceiling of the Chapel is in an unsafe condition, and has to be entirely replaced, and sundry other repairs are also necessary. The congregation is at the same time desirous of building a Schoolroom. There are 60 children in the Sunday-school, a very large number if the population of the town, about 3000, is taken into consideration. With greater accommodation this number would certainly increase, but at present the work is carried on under great difficulties, as the children have to be taught in the chapel and the small vestry.

It is estimated that £300 would do what is necessary, but as the congregation is essentially of the working class, there not being more than half-a-dozen members able to render material assistance, it is absolutely impossible for it to raise this sum, unless liberally assisted.

Donations will be gratefully received by the Treasurer, Miss BARMBY, Hill Foot, Sidmouth; and by Mrs. H. M. DARE, Cottymead, Sidmouth; and acknowledged in this paper.

	£	s.	d.
Amount already advertised	154	5	6
Misses E. J. and Lucy Garrett, London	10	0	0
F. J. Kitson, Esq., Leeds	10	0	0
P. J. Worsley, Esq., Clifton	5	5	0
W. C. Jolly, Esq., Bath	5	0	0
A. Follett Osler, Esq., Birmingham	5	0	0
Miss Potter, London	3	3	0
F. Ryland, Esq., Birmingham	3	0	0
E. Clephan, Esq., Leicester	2	2	0
Miss Warren, London	2	2	0
Herbert Thomas, Esq., Bristol	2	2	0
Charles Thomas, Esq., Bristol	2	2	0
Miss Preston, Canonbury	2	0	0
Alfred Worthington, Esq., Stourbridge	1	1	0
H. J. Morton, Esq., Scarborough (2nd donation)	1	1	0
R. Cuddeford, Esq., Exeter	1	1	0
G. G. Laidler, Esq., Newcastle-on-Tyne	1	1	0
Mrs. Cooke, Guildford	1	1	0
Mrs. Joseph Crook, Bolton-le-Moors	1	1	0
Mrs. Yelland, Sidmouth	1	0	0
Miss Potter, Sidmouth	1	0	0
Sir Roland and Lady Wilson	1	0	0
Mrs. Field, Cheltenham	1	0	0
S. R. Kearne, Esq., Hampstead	1	0	0
Mrs. Bowman, Bolton-le-Moors	1	0	0
Mrs. Clark and Miss Meek, Newcastle-on-Tyne	1	0	0
Mrs. Oldham, Gee Cross	1	0	0
James Heywood, Esq., London	1	0	0
Mrs. Roger Lawrence, Liverpool	0	10	0
F. H. Plumtre, Newton Abbot	0	10	6
Oswald Nettleford, Esq., London	0	10	0
Mrs. Cooper, Tynemouth	0	10	0
Mrs. Crook, Swinton	0	10	0
Mrs. Julia Smith, Grimsby	0	5	0
Rev. Cyril A. Greaves, D.C.L., Blean	0	5	0
A.	0	5	0

GREAT MEETING, HINCKLEY.

SCHOOL ENLARGEMENT FUND.

LIST OF DONATIONS.

	£	s.	d.
Already acknowledged	335	8	7
J. Atkins, Esq., Hinckley	10	0	0
Mrs. A. Atkins, Hinckley	5	5	0
Elder Scholars and Friends	3	15	0
Thomas Jennings, Esq., Hinckley	2	2	0
Miss C. Mason, Hinckley	1	5	0
J. Norton, Esq., Hinckley	0	10	0
Mrs. Homer, Stourbridge	0	10	0
Total	£358	15	7

The work of enlargement will soon be completed, but we are still in need of £145. We appeal to our distant friends, to aid us lest the Re-opening take place under the cloud of a big debt.

Contributions will be gratefully received and acknowledged by Mr. W. G. PRIOR, Spa-lane, Hinckley.

SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

Secretaries of Congregations desiring GRANTS from this Fund for the year 1897-8 may obtain the needful Forms of Application by writing, before 31st March, 1897, to Mr. WORTHINGTON, The Hill, Stourbridge.

HARRY RAWSON,

A. W. WORTHINGTON, } Hon. Secs.

Board and Residence.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BOARD and RESIDENCE. South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Khrisna, West Cliff, High class Pension. Close to Sea, Pavilion, Winter Gardens, and Unitarian Church. Moderate, inclusive terms.—Mr. Pocock (late Sec. 'Mont Dore') and Mrs. Pocock. Telegrams, 'Khrisna,' Bournemouth.

LADY having pleasant HOME on the coast of Normandy, and being now in England, will be glad to hear of Two or Three BOARDERS, to return with her there in April.—Miss MARSDEN, Red House, Gomersal, near Leeds.

LAKE DISTRICT. To Let, Furnished, a HOUSE at HEATHWAITE, Windermere, Three-quarters of a mile from Windermere Station and from Bowness Pier. Seven rooms; lies high. Also, Two COTTAGES at HAWKSHEAD.—Apply, Miss E. NEWLING, Hawkshead, Ambleside.

WEST CENTRAL HOTEL
Proprietor.
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowdon, Cheshire; Rev. J. O. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London; J. H. Raper, Esq., London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

THE "SAFE" PURSE.

Patented by the Hon. Mrs. PERY.



Prevents all danger of losing money while carrying it about. Cannot be snatched from the hand. Adjusted to size, leaving fingers and thumb free for other purposes. Safe and convenient for frequent use. No scrambling for pockets, no time lost in opening bags or other receptacles. To be had at all Fancy Goods Warehouses. Wholesale at the Depot, where sample purses can be obtained by enclosing 3d. extra in stamps, at prices from

2s. 6d. to 42s.

DEPOT—

SAFE PURSE SYNDICATE, LIMITED,
7, WOOD ST., LONDON, E.C.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

JOHN PAGE HOPPS,

AND LATELY PUBLISHED.

Death a Delusion.—Personal Experiences. 1s.
A Scientific Basis of Belief in a Future Life. 6d.

Pessimism, Science and God. (Spiritual Solutions of Pressing Problems). 1s.
Is Salvation Possible after Death? (New edition; with Mr. Gladstone's Remarks). 6d.
The Little Wicket Gate to Life. For Children. (18 life studies). 1s.

MR. J. PAGE HOPPS' MONTHLY,
THE COMING DAY. 3d.

LONDON: WILLIAMS & NORGATE, Henrietta-street, Covent Garden; and all Booksellers.

Post free from the author, 216, South Norwood Hill, London.

Schools, etc.

BIRKDALE, SOUTHPORT.

Miss LEWIN, assisted by qualified teachers, receives for Board and Instruction BOYS between the ages of six and thirteen years.

The School Course includes English, Elementary Science, Drawing, Class Singing, and Conversational German. Latin and Mathematics are taught to those boys who are sufficiently advanced in other subjects.

The alternation of Head and Hand Work being indispensable to a healthy system of Education, there are also regular lessons given in Wood Carving or Carpentry and Drilling. Swimming is also taught.

A detailed Prospectus on application.
Bingfield.

HIGH SCHOOL FOR GIRLS.—
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HIGH SCHOOL AND BOARDING
SCHOOL FOR GIRLS, BESTREBEN,
BRONDESBURY, N.W.

Principals, Miss COGSWELL and Miss MACDOUGALL.

EDUCATION IN FRANCE.—M.

EMILE DE FELICE, Professeur à l'Ecole du Commerce, 6, Rue Barennes, Bordeaux, receives ENGLISH BOARDERS. French home life. Private instruction in French and other languages. Ample opportunities for all branches of study in the schools and colleges of the city.—References to Monsieur le PASTEUR ROBERTY, Rouen, and to Rev. A. E. O'CONNOR, Moira, Ireland.

FRANKFORT-ON-MAINE.—MISS

PALMER, assisted by Fräulein KIELMANN, from North Germany, receives into her HOME, in the best part of Frankfort, and within ten minutes' walk of the Conservatoire of Music, GIRLS wishful to complete their education abroad. German only spoken in the house.—Terms, educational advantages, etc., on application to Miss PALMER, Bockenheimer Landstrasse 16, Frankfort-on-Maine.

Situations Wanted, &c.

WANTED, a LADY as NURSE, COMPANION, and HOUSEKEEPER to an Elderly Invalid Lady.—Apply, stating age, references and salary required, to Mrs. YOUNGMAN, Grove Cottage, Addiscombe Grove, Croydon.

WANTED, by a LADY of weak health, a Unitarian COMPANION-SECRETARY. Must be thoroughly ladylike and musical; age, 35 to 40; salary, £80 to £100.—Apply to Rev. R. SPEARS, Arundel House, Highgate, N.

A YOUNG LADY requires Situation as JUNIOR CLERK or ASSISTANT in OFFICE. At present in temporary engagement. Good references.—ALPHA, Office of this Paper.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—H. W. LAWRENCE, J.P., 21 Mincing-lane, E.C.; Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.; F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-street, Westminster, S.W.; Miss ORME, 118, Upper Tulse-hill, S.W.; STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY.
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANACK, Post free on application.

FRANCIS RAVENSCROFT, Manager.

SCOTCH TWEEDS and SERGES, at Mill Prices; best quality only. Patterns post free; orders, carriage paid.—Geo. McLEOD & SONS, Hawick, N.B.

WHEN WASHING CLOTHES

USE ONLY

Reckitt's Blue.

